

3542 *Trinity vol 121*
Papists of all Sorts *k*

Working with
Dissenters of all Sorts,
FOR THE
SUBVERSION
OF THE
Establis'd Church,

(Together with the Opinions of Dissenters
(when uppermost) concerning Tolera-
tion in Religion.)

All clearly Prov'd from the Letters
and Writings of

Sir William Boswell,
Archbishop Bramhall,
Archbishop Usher,
Dr. Du Moulin,
Sir William Morrice,
Bishop Burnet,
Bishop Stillingfleet,
Archbishop Whitgift,
Jesuit Contzen,
Campanella,
Mr. William Pryn,
Dr. Cornelius Burgess,
Dr. William Good,

Mr. Richard Baxter,
Mr. Thomas Case,
Mr. George Hughes,
Mr. Edmund Calamy,
Mr. Matthew Newcomen,
Letter of the London Mini-
sters, to the Assembly of
Divines at Westminster,
in 1645.
Sir Francis Walsingham,
Lord Keeper Puckering,
Address of the House of Com-
mons, 1662.

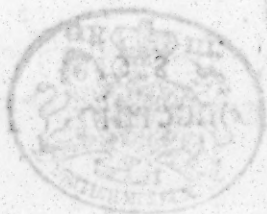
And others.

L O N D O N:

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THE HISTORY OF THE
DIFFICULTIES OF ALL SORTS
FOR THE
SUPPORT OF THE
LAW



By the Hon. the Lord Chancellor
of the Great Council of the King
in the 10th Year of the said King's Majesty
the said Lord Chancellor hath caused
this Book to be printed and bound
in the most elegant and useful
Manner, and hath caused
this Book to be sold by the
Printers and Booksellers
in the City of London
at the Sign of the Crown
in St. Dunstons Church
at the Sign of the Crown
in St. Dunstons Church
at the Sign of the Crown
in St. Dunstons Church



PAPISTS

Working with
Dissenters of all Sorts, &c.



HERE are a Sort of People amongst us, who, whenever they have a Mind to raise Jealousies and Fears in the Minds of the more unthinking Part of Mankind, immediately cry out Popery, Popery, as if it were even at our Doors; but when most likely to creep in, say never a Word, but rather rejoice at it: Witness their Behaviour upon King *James's* granting Liberty of Conscience to all Papists as well as themselves; it shall therefore be my Business in the following Sheets, to collect some Writings and Authentick Letters of great Personages, and even Bodies of Men, about the Time of the breaking out of the Rebellion in 1640. And so let the misguided Multitude see, That 'tis they themselves that join and assist upon all Occasions,

ons, the Papists against the Establish'd Church and Government; and that I may do it the more impartially, I will add very little of my own, save some easy Connexions of Sense where necessary: The First Thing therefore I shall present the Reader with, is

A Letter from Sir William Boswell, to the most Reverend William Laud, late Archbishop of Canterbury, amongst Sir Robert Cotton's choice Papers.

Most Reverend,

AS I am here employed by our Sovereign Lord the King, your Grace can testifie, that I have left no Stone unturned for his Majesty's Advancement; neither can I omit (whenever I meet with Treacheries or Conspiracies against the Church and State of England) the sending your Grace an Account in General. I fear Matters will not answer your Expectations, if your Grace do but seriously weigh them with Deliberation. For be you assured, the Romish Clergy have gull'd the misled Party of our English Nation, and that under a Puritanical Dress; for which the several Fraternities of that Church, have lately received Indulgence from the See of Rome, and Council of Cardinals, or to Educate several of the young Friars of the Church of Rome, who be Natives of his Majesty's Realms and Dominions, and instruct them in all manner of Principles and Tenents contrary to the Episcopacy of the Church of England.

There

There be in the Town of Hague, to my certain Knowledge, two dangerous Impostors, of whom I have given Notice to the Prince of Orange, who have large Indulgences granted them, and known to be of the Church of Rome, although they seem Puritans; and do converse with several of our English Factors.

*The one, James Murray, a Scotchman, and the other John Napper, a York-shire Blade. The main drift of these Intentions is, to pull down the English Episcopacy, as being the chief Support of the Imperial Crown of our Nation; for which Purpose above sixty Romish Clergy-men are gone within these two Years out of the Monasteries of the French King's Dominions, to Preach up the Scotch Covenant, and Mr. Knox his Discipline and Rules within that Kirk, and to spread the same about the Northern Coasts of England. Let therefore His Majesty have an inkling of these Crotchets, that he might be perswaded, whenever Matters of the Church come before you to refer them to your Grace, and the Episcopal Party of the Realm; for there be great Preparations making ready against the Liturgy and Ceremonies of the Church of England: And all evil Contrivances here and in France, and in other Protestant Holdings, to make your Grace and the Episcopacy odious to all Reformed Protestants abroad: it has wrought so much on divers of the Foreign Ministers of the Protestants, that they esteem our Clergy little better than Papists. The main Things that they hit in our Teeth are, our Bishops being called Lords; the Service of the Church; the Cross in Baptism; Confirmation; Bowing at the Name of Jesus; the Communion-Table placed Altar-ways; our manner of Consecrations; and several other Matters, which be of late buzz'd into the Heads of the Foreign Clergy, to
make*

make your Grievances the less regarded, in case of a change; which is aimed at, if not speedily prevented.

Your Grace's Letter is carefully delivered by my Gentleman's own Hands unto the Prince.

Thus craving your Grace's hearty Prayers for my Undertakings abroad, as also for my safe Arrival, that I may have the Freedom to kiss your Grace's Hands, and to tell you more at large of these Things, I rest,

Hague, June 12.
1640.

Your Grace's most
Humble Servant,

W. B.

A Letter from the Right Reverend J. Bramhall, Bishop of Derry, (afterwards Primate of Ireland) to the most Reverend James Usher, Archbishop of Ardmagh. Taken out of Dr. Parr's Treasury of choice Letters, &c.

Most Reverend,

I Thank God I do take my Pilgrimage patiently; yet I cannot but condole the Change of the Church and State of England. And more in my Pilgrimage than ever, because I dare not witness and declare to that straying Flock of our Brethren in England, who have misled them, and who they are that feed them. But that your Lordship may be more sensible of the Churches Calamities, and of the
the

the Danger she is in of being Ruined, if God be not merciful unto her ; I have sent you a part of my Discoveries, and it from credible Hands at this present, having so sure a Messenger, and so fit an Opportunity.

It plainly appears, That in the Year 1646. by Order from Rome, above 100 of the Romish Clergy were sent into England, consisting of English, Scotch, and Irish, who had been Educated in France, Italy, Germany and Spain ; part of these within the several Schools there appointed for their Instruction. In each of these Romish Nurseries, these Scholars were Taught several Handicraft Trades and Callings, as their Ingenuities were most bending, besides their Orders, or Functions of that Church.

They have many yet at Paris a fitting up to be sent over, who twice in the Week oppose one the other ; one pretending Presbytery, the other Independency ; some Anabaptism, and other contrary Tenents, dangerous and prejudicial to the Church of England, and to all the Reformed Churches hereabroad. But they are wisely preparing to prevent these Designs, which I heartily wish were considered in England among the Wise there.

When the Romish Orders do thus argue Pro and Con, there is appointed one of the Learned of those Convents to take Notes and to Judge ; and as he finds their Fancies, whether for Presbytery, Independency, Anabaptism, Atheism, or for any new Tenents, so accordingly they be to act, and to exercise their Wits. Upon their Permission when they be sent abroad, they enter their Names in the Convent Registry, also their Licences : If a Franciscan, if a Dominican, or Jesuit, or any other Order, having several Names there

here Entered in their Licence ; in case of a Discovery in one place, then to fly to another, and there to change their Names or Habit.

For an Assurance of their Constancy to their several Orders, they are to give monthly Intelligence to their Fraternities, of all Affairs wherever they be dispersed ; so that the English abroad, know News better than ye at home.

When they return into England, they are Taught their Lesson, to say (if any enquire from whence they come) That they were poor Christians formerly that fled beyond Sea for their Religion Sake, and are now Returned, with glad News, to enjoy their Liberty of Conscience.

The 100 Men that went over 1646. were most of them Soldiers in the Parliament's Army, and were daily to correspond with those Romanists in our late King's Army that were lately at Oxford, and Pretended to Fight for His Sacred Majesty : For at that Time there were some Roman Catholics, who did not know the Design a contriving against our Church and State of England.

But the Year following, 1647. many of those Romish Orders, who came over the Year before, were in Consultation together, knowing each other. And those of the King's Party asking some why they took with the Parliament's side, and asking others whether they were Bewitched to turn Puritans, not knowing the Design : But at last, secret Bulls, and Licenses being produced by those of the Parliament's side ; it was declared between them, There was no better Design to Confound the Church of England, than by pretending Liberty of Conscience. It was argued then, that England would be a second Holland, a Common-wealth ; and if so, what would become of the King ? It was answered, Would to God it were come to that point.
It

It was again replied, Your Selves have Preached so much against Rome, and his Holiness, that Rome and her Romanists will be little the better for that Change; But it was answered, You shall have Mass sufficient for 100000 in a short space, and the Governours never the wiser. Then some of the mercifullest of the Romanists said, This cannot be done unless the King Die: Upon which Argument, the Romish Orders thus Licensed, and in the Parliament Army, wrote unto their several Convents, but especially to the Sorbonists, whether it may be scrupled to make away our late Godly King, and His Majesty His Son, our King and Master; who, Blessed be God, hath escaped their Romish Snares laid for him? It was returned from the Sorbonists, That it was lawful for Roman Catholicks to work Changes in Governments for the Mother Church's Advancement, and chiefly in an Heretical Kingdom, and so lawfully make away the King.

Thus much to my Knowledge, have I seen and heard since my leaving your Lordship, which I thought very requisite to inform your Grace; for my self would hardly have credited these Things, had not mine Eyes been sure Evidence of the same. Let these Things sleep within your Gracious Lordship's Breast, and not awake but upon sure Grounds, for this Age can trust no Man, there being so great Fallacy amongst Men. So the Lord preserve your Lordship in Health, for the Nations Good, and the Benefit of your Friends; which shall be the Prayers of,

Your Humble Servant,

July, 20. 1654.

J. Derensis.

Agreeable to this Letter Bishop *Bramhall* in his excellent Answer to Mr. *Litire*, a French Papist, when the Monsieur reflected on the *Brownists*, *Independents*, and *Presbyterians*, because of their Divisions, saith, *That he wonder'd he should be so Cholerick against them, for certainly they have done you (viz. the Papists) more Service in England, than ever you could have done for your selves,* pag. 43.

Dr. Du Moulin, in his Answer to Philanax Anglicus in pag. 58, 59, &c. has what follows.

WHEN the Transactions of the late bad Times (saith the Doctor) are ripe for History and Time, the Preserver of Truth hath discovered the Mystery of Iniquity, and the Depths of Satan which hath wrought so much Mischief, it will be found that the late Rebellion was rais'd and foster'd by the Arts of the Court of *Rome*; that Jesuits profess'd themselves *Independants*, *Fifth Monarchy-men*, &c. that they might pull down the *English* Monarchy and Church, and that in their Committees, for the Destruction of the King and Church, they had their Spies and Agents. The Roman Priest and Confessor is also known, who when he saw the fatal Stroke given to our Holy King and Martyr, brandish'd his Sword, and said, *Now the greatest Enemy we have in the World is gone.*

When the News of that horrible Execution came to *Noan*, a Protestant Gentleman of good Credit

Credit was present in a Company of Jesuited Persons ; where, after great Expressions of Joy, the gravest of the Company spake much after this Sort, touching the King's Promise, though it was false what he said : *The King of England (said he) at his Marriage promised us the re-establishing of the Roman Catholick Religion in England, and when he delayed to fulfil his Promise, we warn'd him from time to time to perform it ; we came so far as to tell him, That if he would not do it, we should bring him to his Destruction. We have given him lawful warning, and when no warning would serve, we have kept our Word to him, since he would not keep his Word to us.*

That grave Rabbi's Sentence agreeth with this certain Intelligence, which shall be justified whensoever Authority will require it, That the Year before the King's Death a select Number of *English* Jesuits were sent from their whole Party into *England* ; first to *Paris* to consult with the Faculty of *Sorbon*, then altogether Jesuited, to whom they put this Question in Writing, That seeing the State of *England* was in a likely Posture to change Government, whether it was lawful for the Catholicks to work that Change, for the Advantage and securing of the Catholick Cause in *England*, by making away the King, whom there was no Hope to turn away from his Heresie ? Which was answered Affirmatively. After which the same Persons went to *Rome*, where the same Question being propounded and debated, it was concluded by the Pope and his Council, That it was both lawful and expedient for the Catholicks to promote that Alteration of State. What followed that Consultation and Sentence, all the

World knoweth; and how the Jesuits went to work, God knoweth; and Time the Discoverer of Truth will let us know. But when this horrible Parricide committed on the King's sacred Person was so universally cried down, as the greatest Villany that had been committed in many Ages, the Pope commanded all the Papers about that Question to be gather'd up and burnt. In Obedience to which Order, a *Roman Catholick* in *Paris* was demanded a Copy, which he had of those Papers; but the Gentleman who had Time to consider and detest the Wickedness of that Project, refused to give it, but shew'd it to a Protestant Friend of his, and related to him the whole Carriage of this Negotiation, with great Abhorrency of the Jesuits Practices.

At the first appearing of this Charge, it struck such a Terror among the Gentlemen of *Somerset-House*, (where a Man of great Note was much concerned in it) that they cast themselves at the King's Feet to crave Justice against me; yet, upon another Pretence, which was the mention I had made (after Mr. *Prin* and Mr. *Foulis*) of the Priest flourishing with his Sword when the King's Head was cut off, and saying, *Now our greatest Enemy is cut off*: But, upon soberer Thoughts, after Three or Four Days the great Clamour was suddenly hush'd, only they won the Queen-Mother to beseech the King, that I might be forbidden to make any more Books, which was expressed to me in a Letter from the Secretary of State (yet in a gracious counselling way) from my Great and Good Master, that it was my wisest Course to forbear writing Books in *English*, because it was not my Native Language, which Prohibition
was

was taken away, when I caused the same Book to be Reprinted, *Anno Dom.* 1668.

And such was the violent Distraction of these guilty Persons, who were between Anger and Fear, that when they seem'd most fervent to fall upon me, they were cowed by their own Guiltiness; and they were so prudent as to take Order among themselves, that none should provoke me (by writing against me) to write again: For I heard nothing of them for Five or Six Years, till a young Nobleman, the Earl of *Castlemain*, took the Field against me. Mr. *Cressy* seeing the Ice broken, followed him. The Earl added in a Third Edition, That *I was defied by Papists, and solicited by Protestants, to make good my Words*; and he says true; but I have now defied the Papists Seventeen Years to call me in Question before my Judges, and I do so still; but instead of calling me their Accuser, to bring forth my Proofs, they labour to silence me, and chose to lie under the Guilt, instead of taking the open legal way for their Justification.

As for the Solicitations of Protestants, my Request to them is, that they would consider the first Line of my Charge; *viz.* This Intelligence shall be justified whensoever Authority shall require it, so that I cannot in Duty bring forth the most essential Testimonies, before I be bid by Authority. Should I do otherwise, the Fault would be as great in point of Prudence, as in that of Duty; for I should thereby make my Adversaries my Judges, who might detort the Testimonies. This then being of so high a Nature, I will stand to this Resolution, to answer no Summons, but such as are back'd by publick Authority: And here, for to give them far-

farther Satisfaction, he prints a Letter he received from Sir *William Morrice*; part of it, which relates to this Concern, followeth:

S I R,

——— Though I cannot give Attestation to all the Circumstances which you mention, yet to the Substance of that you desire me to bear Witness to, I shall say, That the King my Master gave me his Command soon upon the coming forth of your Answer to *Philanax Anglicus*, to signifie his Pleasure, that you should write no more in English, as, which being not vernacular to you, he said you were not perfect Master ——— You know in what Trust and Capacity I served His Majesty, and what it was my Duty to say, and whereof to be silent; but this I may say safely, and will do it confidently, that many Arguments did create a violent Suspicion, very near convincing Evidences, That the Irreligion of the Papists was chiefly guilty of the Murder of that Excellent Prince ——— I applaud your pious Zeal and good Designs, and vote happy Success to your Undertakings, with reward proportionable, &c.

Mr. *Pryn's* Intelligence confirmed mine, who saith, (in his true and perfect Narrative, pag. 46.) That our late Excellent King having assented in the Treaty of the Isle of Wight, to pass Five strict Bills against Popery, The Jesuits in France, at a general Meeting there, presently resolved to bring him to Justice, and take off his Head, by the Power of their Friends in the Army, as the King himself was certified by an Express from thence, and wished to provide against it but two Days before his Removal by the Army from the Isle of Wight to his Execution.

It

It were worth the Enquiry upon what Ground the Author of *Fair Warning* affirmeth, pag. 35, 36, 37. (in the Second Part of 120 Prophecies, concerning the Return of Popery) *That Father Sibthorp, in a Letter to Father Medcalfe, acknowledgeth the Jesuits to have contriv'd the Murther of the King, and that Sarabras was present, and triumphing at the Murther of his sacred Majesty.*

In pursuance of the Order from *Rome*, for the pulling down both the Monarch and Monarchy of *England*, many Jesuits came over, who took several Shapes to go about their Work, but most of them took Party in the Army. About Thirty of them, or their Disciples, were met by a Protestant Gentleman between *Roan* and *Diepe*, to whom they said, (taking him for one of the Party) *That they were going into England, and would take Arms in the Independent Army, and endeavour to be Agitators.* (This agrees with the Account Bishop *Bramhall* gave in his Letter to Bishop *Usher*.)

In the Year 1640. there was discovered to the Archbishop of *Canterbury* a Design, in which the Pope, Cardinal *Richlieu*, and many of the *English* Papists, but especially the Jesuits, were concerned, in stirring up those Divisions that had just before broke out in *Scotland* for the Ruin of the King and of the Archbishop. This may be seen at large in the Histories of those Times, and the very Papers themselves may be found in Mr. *Rushworth's* Collections, Vol. 3. pag. 1310. &c. Sir *William Boswell* likewise at the *Hague*, made the like Discovery in his Letter to the Archbishop.

Father *Salmonet* declares in his History of our Civil Wars, printed in *France* with the
Allow-

Allowance of the King, That after the Engagement at Edgehill, several Romish Papists were found among the slain of the Parliament Army. And adds, That the Parliament had two Companies of Walloons, besides others of that Religion in their Army. Salmonet Hist. des troubles d'Angleterre, liv. 3. pag. 165.

When the Rebellion also broke out in Ireland, it was we know blest'd with His Holiness's Letters, and assisted by his Nuncio, whom he sent on Purpose thither for that Service.

And that the Papists had a flying Squadron in the Parliament Army. How boldly soever this may be denied by some, there is another Proof beyond Exception in a Declaration of King Charles I. that he sent to the Kingdom of Scotland, dated April 21. 1643. which hath been several Times Printed. And as an Author that wrote the History of the late Civil Wars has assured us, the clean Draught of it, corrected in some Places with the King's own Hand, is yet extant, so that it cannot be pretended that this was only a bold Assertion of some of the King's Ministers, that might be ill affected to their Party. In that Declaration the King studied to possess his Subjects of Scotland, with the Justice of his Cause, and among other Things to clear himself of the Imputation, that he had an Army of Papists about him. After many Things said on that Head, these Words are added, *Great Numbers of that Religion have been with Alacrity entertained in that Rebellious Army against us, and others have been seduced, to whom we had formerly denied Employments, as appears by the Examination of many Prisoners, of whom we have taken Twenty or Thirty at a Time of that Religion in one Troop, or Company.* The Credit

dit of this Testimony is not to be disputed; but no Discoveries, how evident soever they may be, can affect some sort of Men, that have a secret against Blushing. This also plainly lets us see, how that under the dissembled Disguise of being of their Parties, the subtle Priests and Jesuits have crept in, and mix'd themselves among our dividing Sectaries, and cunningly made them the unhappy Tools and Instruments to effect their most pernicious Designs and Contrivances, which otherwise, without their Aid, they would not be able to compass; and that the same Method, not covertly but openly, is still practised, is too palpable to be gainsaid. God grant the Eyes of our Dissenting Brethren may be timely open'd, for the seasonable preventing the Miseries and Evils that threaten our Government, that they may not only see, but follow the Things that belong to the Peace and Prosperity of our Church and State, before they are hid from their Eyes.

A Protestant Lady living in *Paris* in the time of our late Calamities, was perswaded by a Jesuit, going in Scarlet, to turn *Roman Catholick*; and when the dismal News of the King's Murder came to *Paris*, this Lady, as all other good *English* Subjects, was most deeply afflicted with it; and when this Scarlet Divine came to see her, and found her melted in Tears, about that heavy and common Disaster, he told her with a smiling Countenance, *That she had no Reason to lament, but rather to rejoice, seeing that the Catholicks were rid of their greatest Enemy, and that the Catholick Cause was much furthered by his Death.* Upon which the Lady put the Man down the Stairs in great Anger, saying, *If that be your Religion, I have done with it for ever:*

And God hath given her the Grace to make her Word good hitherto.

Many Intelligent Travellers can tell of the great Joy among the *English* Convents and Seminaries for the King's Death, as having overcome their Enemy, and done their main work for their Settlement in *England*, of which they made themselves so sure, that the *Benedictines* were in great Care that the *Jesuits* should not get their Land, and the *English Nuns* were contending who should be Abbesses in *England*.

An understanding Gentleman visiting the *Friars* of *Dunkirk*, put them upon the Discourse of the King's Death, and to pump out their Sence about it, said, That the *Jesuits* had labour'd very much to compass that great Work; to which they answered, That the *Jesuits* would Engross to themselves the Glory of all great and good Works, and of this among other Works; whereas they had laboured as diligently and effectually for it as they; so there was striving for the Glory of that Atchievment, and the *Friars* shew'd themselves as much Jesuited as the *Jesuits*. The same Gentleman who in his Travels hath found them in several Places jealous of the Glory, which the *Jesuits* ascribed to their only Order to have promoted the King's Death, whereas other Orders had been as active as they, in that great Atchievement.

I cannot leave unobserved, that in the Height of the late Usurpation and Tyranny, two Heads of the Gun-powder Traitors that were set up upon the House of Lords, were taken down, not by high Winds, but by the same Zeal which had plotted that Treason, and with the leave of Traytors of another Feather, which in time we may hear to be shrined up in Gold,

as Holy Relicks, and working Miracles. By this we see, what a good Accord, and friendly Correspondence there was between these two Parties, that seemed so contrary to each other.

That Jesuits and other Romanists were the Hatchers of those miserable Broils and Troubles which beset our Church and State in the late Times of Confusion and Usurpation, and were the chief Causers and Fomenters of the Persecutions and Clamours against the King, Bishops, and the other Loyal Orthodox Clergy, appears by Father *Sibthorp's* Letter to Father *Medcalf*; part of which is as follows.

“ And now (saith he) they are pulling down
 “ that Wall which at once adorned and defend-
 “ ed their Way, I mean their Government,
 “ their Vineyard (as they used to say) is laid
 “ waste, that the Wild Beasts of the Forest
 “ may come in, and upon this Ground we pro-
 “ ceed so sure, that however Things happen
 “ we shall have the Advantage; for either this
 “ Attempt will prevail against the Governours
 “ and Government of the Church, or it will
 “ not: If it doth, *then all the ablest and wisest*
 “ *Men are like to be removed, and their Places*
 “ *filled with weak, ignorant Men, and ductile*
 “ *Worldlings, that will always be on the stronger*
 “ *Side, and their Ends will be easily obtained.* But
 “ if there be any Opposition, Murmuring and
 “ Discontents, either it will provoke the Dis-
 “ contented to open Defence and Resistance,
 “ or not: If not, then their Discontents will
 “ hurt none but themselves; if it do, then ei-
 “ ther they will be crushed in the Beginning,
 “ or be able to bring it to a War: If the first,
 “ then we shall have the Day, and this to boot,
 “ That they shall lie under the *Odium* of Re-
 C 2 bellion,

“ bellion, and be trod the lower, so as to be
 “ the less able ever to rise, and we shall with
 “ Ease drive on the Change to a higher De-
 “ gree in Opposition to so odious a Party. But
 “ if they be able to make a War of it, either
 “ they will be conquered or conquer, or make
 “ Peace: The last is the most unlikely, be-
 “ cause Jealousies and Engagements will pre-
 “ sently be multiplied, so that an apparent Ne-
 “ cessity will seem to lie on each Party, not to
 “ trust the other, and the Flames are easier to
 “ be kept in: But if so unlikely a Thing should
 “ come to pass, yet it must needs be to our
 “ Advantage; for we will seem openly to ap-
 “ pear for the King, and so in *England* and
 “ *Ireland* we shall be considerable. He will
 “ remember that he was helped by us, and
 “ look on the *Puritans* as Rebels, and take his
 “ next Advantage against them, or at least be
 “ at a greater Distance from them than before, for
 “ such a War will never out of his Mind, nor
 “ will he think himself safe till he hath disabled
 “ them from doing the like again. Again, if
 “ one Party Conquer, it will be the King or the
 “ *Puritans*; if the King prevail, then will the
 “ *Puritans* be totally trod down, and we, by
 “ whose Help the Victory is got, shall cer-
 “ tainly be incomparably better than we are,
 “ if we have not presently all our Will; for our
 “ Fidelity will be cried up, the Rebels will be
 “ odious, so that their very Names will be a
 “ Scorn, and there will be no great Resistance
 “ of us: But if the *Puritans* get the Day, yet
 “ shall we make great Advantage of it. For
 “ First, *They will be unsettled, and all in Pieces,*
 “ *and not know how to settle the Government.* Se-
 “ condly, We shall necessitate the *Puritans* to
 “ keep

“ keep the King a Prisoner, or else put him to
 “ Death ; if they keep him Prisoner, his Dili-
 “ gence, his Friends, and their own Divisions,
 “ will either work his Deliverance, and give
 “ him the Day again by our Help, or at least
 “ will keep the State in a continued Unsettled-
 “ ness, and will be an Odium on them. If they
 “ cut him off (which we will rather promote,
 “ least they should make Use of his Extremi-
 “ ties to any Advantage) then, first, we shall
 “ procure the Odium of King-killing to fall
 “ upon them, which they are wont to cast up-
 “ on us, and so we shall disburthen our selves.
 “ Secondly, we shall have them all to Pieces in
 “ Distractions; for, Thirdly, either they will
 “ then set up a new King, or the Parliament
 “ will keep the Power, changing the Govern-
 “ ment into a Democracy ; the first cannot be
 “ done without great Concussions and new Wars,
 “ and we shall have an Opportunity to have a
 “ Hand in all ; and when it is done, it may be
 “ much to our Advantage. The second will
 “ apparently by Factions and Distractions give
 “ us footing for continual Attempts. *But to*
 “ *make all sure, we will secretly have our Party a-*
 “ *mong the Puritans also, that we may be sure to*
 “ *maintain our Interest, which Way soever the*
 “ *World goes.*

This Politick Letter of Father Sibthorp being
 written some little Time before the late Civil
 Wars, the Event and other Discoveries like
 this, shews to whom the Contrivances of that
 abominable Rebellion and Usurpation is owing,
 and how much the Papists love to fish in our
 troubled Waters. This Letter was printed in
 the Year 1663. in the Book called, *A Word in*
Season, or the great Plot for restoring Popery, by
opposing

opposing Uniformity; a very useful Book wherein several Discoveries are made of the Papists Intreagues, how much they have tamper'd with our Dissenters, fomented our Divisions, and thereby promoted the Growth of Popery in our Nation.

Mr. Richard Baxter's Discovery and Confession, how much the Papists insinuated themselves among the several Sorts of Sectaries, for the restoring of Popery, and the destroying our Church and State, in his Key for Catholicks, Pag. 326, 327, &c.

THE persecuted Nonconformists of the Protestant Party, tho' they were most averse to Papists, yet had some of the Popish Brood at last crept in among them; not only to spy out their Minds and Ways, but to head the Party, and sow among them the Seed of further Discontent and Errour, and to make them a Nursery of various Sects. For every where, by their good Will, the Jesuits will have some. If you ask me for Proof of this, I shall at this Time give you the Words of the Jesuit's Letter recited by Mr. Pryn, Introd. pag. 90. *I cannot chuse (saith the Jesuit) but laugh to see how some of our own Coat have reincounter'd themselves, you would scarce know them if you saw them, and it is admirable how in Speech and Gesture they act the Puritans. The Cambridge Scholars, to their woful Experience, shall see we can better act the Puritans than they have done the Jesuits. They have abused our sacred Patron St. Ignatius in*
jest,

jest, but we will make them smart for it in earnest ; I hope you will excuse my merry Digression, for I confess it to you, I am at this Time transported with Joy, to see how happily all Instruments and Means, as well great as lesser, co-operate to our Purposes, &c.

How far they crept into all Societies under the Name of *Independents* is opened by so many already in Print as there needs no more to be added to it. And it is a Thing notorious, that they have crept in among the *Anabaptists*, and fomented that Sect. The Story of the *Scotch* Missionary that pretended himself a Jew, and gave the *Anabaptists* the glory of his Conversion and Rebaptizing, who was afterwards discovered at *New-castle*, is published and commonly known ; and too many others have more neatly play'd their game. And though many of the more sober *Anabaptists*, would not be so useful to the Papists as they have expected, Yet multitudes of them too far answered their expectations.—

I shall tell you next, of some of those Heresies, or Parties among us, that are the Papists own spawn, or progeny, either they laid the egg, or hatch'd it, or both. And it is most certain that *Libertinism*, or *Freedom* for all Religions, was spawned by the Jesuits, who hate it in Spain, Italy and France, but love it in England. I have met with the masked Papists my self that have been very zealous and busie to promote this *Liberty of Conscience* (as they deceitfully call it ;) for by this means they may have *Liberty* for themselves, and liberty to break us in Pieces by Sects ; and also liberty under the vizour of a Sectary of any tolerated sort, to oppose the Ministry and Doctrine of Truth.—

There

There are also some juggling Papists, especially in our Councils, Civil and Ecclesiastick, *that ply their game by over-doing, and making every thing to be Popish and Antichristian, to drive us into extreams, and into opinions, in which we may be easily baffled, and its not a little that they have won of us at this game.* [In this book of Mr. Baxter a great deal more to this purpose may be seen; how much the Papists work their designs by the means of our Sectaries, whom they decoy.]

And farther Mr. Baxter. in 1671. a little before the Indulgence then came forth, was so sensible of the Mischief of Separation, that he saith in his Preface to *the defence of the cure of Church Divisions*, p. 17. *That our Divisions gratify the Papists, and greatly hazard the Protestant Religion, and that more than most of you seemeth to believe or regard,* where he speaks to the separating People; and among other great Conveniences which he mentions, this is one; That Popery will get by it so great advantage as may hazard us all, and we may lose that which the several Parties do contend about. And p. 52. &c. He saith, that two ways Popery will grow out of our divisions.

First, By the odium and scorn of our disagreements, in consistency and multiplied Sects, they will perswade people, that we must come for unity to them, or else run mad and crumble into Dust and individuals. Thousands have been drawn to Popery or confirmed in it by this argument already, and I am perswaded that all the arguments else in *Bellarmino*, and all other Books that ever were written, have not done so much to make Papists in *England* as the multitude of Sects among ourselves; yea, some Professors of Religious strictness, of great esteem for Godliness, have turned Papists themselves when they were giddy and wearied

wearied with turnings, and when they had run from Sect to Sect and found no consistency in any.

Secondly, Either the Papists by increasing the divisions would make them be accounted seditious, rebellious and dangerous to the publick peace, or else when so many parties are constrained to beg and wait for Liberty, the Papists may not be shut out alone, but have toleration with the rest. And, saith he, shall they use our hands to do their works, and pull their freedom out of the fire? *We have already unspeakably served them both in this, and in abating the Odium of the Gunpowder-plot and their other Treasons, Insurrections and Spanish-invasion.*

And as the Reverend and Learned Doctor *Stillingfleet* in the Preface to his excellent Book Entituled, *The unreasonableness of Separation*, saith,
 “ If we trace the foot-steps of our Separation,
 “ we shall find the Jesuitical Party had a great
 “ influence on the very first beginnings of it, for
 “ which we must consider, that when the Church
 “ of *England* was restored in Queen *Elizabeth’s*
 “ Reign, there was no open Separation from the
 “ Communion of it for several years, neither by
 “ *Papists*, nor *Nonconformists*: At last the more
 “ zealous Party of the Foreign Priests and Jesuits,
 “ finding this compliance would in the end utterly
 “ destroy the Popish interest in *England*,
 “ they began to draw off the secret Papists from
 “ all Conformity with our Church, Which the
 “ old Queen *Mary’s* Priests allowed them in. This
 “ raised some heat among themselves, but at last
 “ the way of Separation prevail’d as the more
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“ testants from the Communion of this Church
 “ too. To this purpose persons were imploy’d un-
 “ der the disguise of more zealous Protestants, to
 “ set up the way of more spiritual prayer, and great-
 “ er Purity of worship than was observed in the
 “ Church of England, that so the people under these
 “ pretences might be drawn into separate meetings.
 Of this we have a considerable Evidence lately
 offer’d to the World, in the Examination of a
 Priest, so imploy’d at the Council-Table, in the
 ninth Year of Queen *Elizabeth*, 1567, (published
 from the Lord *Burleigh’s* Papers, which were in
 the hands of Archbishop *Usher*, and from him
 came to the hands of Sir *James Ware*, whose
 Son brought them into *England*, and caused
 them to be Printed under the Title of *Foxes and*
Fire-brands, A. D. 1680.)

Two Years after the Examination of the said
 Priest, one *Hearb* a Jesuit was summon’d before
 the Bishop of *Rocheſter* on a like account, for dis-
 paraging the Prayers of the Church, and setting
 up extemporary or spiritual Prayers above them;
 and he declared to the Bishop *That he had been*
six Years in England, and that he had labour’d to
refine the Protestants and to take off all Smacks of
Ceremonies, and make the Church purer. When he
 was seized on, a Letter was found about him
 from a Jesuit in *Spain*, wherein he takes notice
 how much he was admired by his Flock, and
 tells him, *They looked on this way of dividing*
Protestants, as the most effectual to bring them
all back to the Church of Rome; and in his
 Chamber they found a Bull from Pope *Pius* the
 fifth, to follow the instructions of the Society
 for the Dividing the Protestants in *England*, as
 also a Licence from the Fraternity. There is
 one thing in the Jesuits Letter, which the late
 Pub-

Publisher of it did not understand, which is; that *Hallingham*, *Coleman* and *Benson*, are there mentioned as persons employ'd to sow a Faction among the *German* Hereticks, which he takes to be spoken of the Sects in *Germany*; but by the *German* Hereticks, the *English* Protestants, that is, *Lutherans*, are meant; and these very Men are mention'd by our Historians, without knowing of this Letter, as the most active and busie in the beginning of the Separation. Of these (saith *Fuller*) *Coleman*, *Button*, *Benson*, and *Hallingham*, were the chief: And *Heylin* saith, That *Benson*, *Button*, *Hallingham*, *Coleman* and others took upon them to be of more ardent Zeal than others, &c. that time is 1568, which agrees exactly with the date of the Jesuits Letter writ from *Madrid*, October 26. 1568, and both these had it from *Cambden*, Who saith that while *Harding*, *Saunders*, and others attack'd our Church on one Side, *Coleman*, *Button*, *Benson*, and *Hallingham* were as busie on the other; who under pretence of a purer Reformation, opposed the Discipline, Liturgy and calling of our Bishops, as approaching too near the Church of Rome; and he makes these the beginners of those quarrels, which afterwards brake out with great Violence. Now that there is no improbability in this account, will appear by the suitableness of these pretences about spiritual, or *extempore* Prayer to the Doctrine and Practice of the Jesuits for they are profess'd despisers of the Cathedral service, and are excused from their Attendance on it, by the Constitutions of their Order. And are as great admirers of spiritual Prayer, and an Enthusiastick way of preaching as appears by the History of the first Institution of their Order by *Orlandinus* and *Masseius*. This is sufficient to shew there is no improbability,

ty, that the Jesuits should be the first Setters up of this Way in *England*. And it is observable, that it was never known here or in any other reformed Church before this time, and therefore the beginning of it is unjustly father'd on Thomas Cartwright ; but by whomsoever it was begun, it met with such great success in the zeal and warmth of Devotion, which seemed to appear in it, that no charm hath been more effectual to draw injudicious people into a Contempt of our Liturgy, and admiring the way of Separation.

And what is it, which the Papists have more envied and maligned than the Church of England ? What is it, they have wished more to see broken in pieces ? as the late Cardinal Barberini said, (in the hearing of a Gentleman who told it to Dr. Stillinfleet) He could be contented, there were no Popish Priests in England, so there were no Bishops ; for then he supposed their Work would do it self. What is it they have used more Arts and Instruments to destroy, than the Constitution of the Church of England, and its Government ? Did not Cranmer, Ridley, Hooper, Farrar and Latimer, all Bishops of our Church, suffer Martyrdom by their means ? Had not they the same kind of Episcopacy which is now among us, and which some are so busie in seeking to destroy, as unlawful and inconsistent with the primitive Institution, as if it were Popish and Antichristian ? Is all this done for the honour of our Reformation ? Is this the way to preserve the Protestant Religion among us ? to fill Mens minds with such prejudices against the first Settlement of it, as to go about to make the World believe, that the Church-Government then established, was repugnant to Christ's Institution ; and that our Martyr'd Bishops exercised

exercised an unlawful authority over Diocesan Churches. *But whither will not Mens indiscreet Zeal, and love of their own Fancies carry them ? If such Men are not set on by the Jesuits, they do their work as effectually, by blasting the Credit of the Reformation, as if they were.*

In the Reign of Queen *Elizabeth*, that great and good Man, Arch-Bishop *Whitgift*, in his defence of the Answer against *Cartwright*, pag. 605. tells the Puritans, *That the Papists could not have met with better Proctors than they. And Pag. 55. he tells them, That they did the Pope very good Service, and that he would not miss them for any thing ; for what is his desire, but to have this Church of England (which he hath accursed) utterly defaced and discredited ; to have it by any means overthrown ; if not by Foreign means, yet by Domestical Dissension ? and what fitter and apter Instruments could he have had, for the purpose, who under pretence of zeal, overthrow that which other Men have builded, under colour of Purity seek to bring in Deformity and under the cloak of Equality and Humility would usurp as great Tyranny and lofty Lordliness over their Parishes, as ever the Pope did over the whole Church ? And in another place he saith, They were made the Engines of the Roman Conclave, whereby they intend to overthrow this Church, even by these Mens folly, which they could not compass by all their policy.*

His worthy Predecessour also, Arch-Bishop *Grindall*, express'd (in a Letter of his) his great fear of two things, viz. Atheism and Popery, and both arising out of our needless Divisions and Differences. *He doubts not by Satan the enemy of Mankind and the Pope the enemy of Christendom, by these Means, &c. the enemies of our Religion gain this, That nothing can be established*

established by Law in the Protestant Religion, whose every part is not opposed by one or other of her own Professours: *So that things continuing loose and confused, the Papists have their opportunity to urge their way which is attended with Order and Government.* And our Religion continuing thus distracted and divided; some vile wretches lay hold on the Argument on one side to confute the other, and so hope at last to destroy all. See this Letter in *Fair Warning*, second part, printed 1663.

Dr. *Sutcliff*, Dean of *Exon*, said also long ago, That wise Men apprehended these unhappy questions about indifferent things, to be managed by the Subtle Jesuits, thereby to disturb the Peace and Settlement of our Church, until at last they enjoy their long expected opportunity to set up themselves, and restore the exploded Tyranny and Idolatry of the Church of *Rome*.

Among Mr. *Selden's* Manuscripts there is mention'd an odd prophecy that Popery should decay about the Year 1500, and be restored about the Year 1700, which is there said to be most likely by means of our Divisions, which threaten the Reformation upon the Interest of Religion, and open advantages to the enemies of it; and nothing, is there said, more likely to prevent it, than a firm establishment of sound Doctrine, Discipline and Worship in this Church. — And had not some misguided Zealots, out of a too great Affection to those Models they had seen abroad, run into unreasonable Oppositions at Home, which are still as unreasonably continued by obstinate, head-strong People, the Church of *England* would now be the most flourishing, as it is the most primitive and pure Church, in the World.

King

King *Charles I.* in the very first breaking out of the Wars, observ'd rightly, that the *Fanatics* proceeded upon Popish Principles against him. " Their Maxims (saith he) are the same
 " with the Jesuits. Their Preachers Sermons
 " have been deliver'd in the very Phrase and
 " Stile of *Becanus*, *Scioppius*, and *Eudamon Johannis*. Their poor Arguments Printed or
 " Written, are taken almost *verbatim* out of
 " *Bellarmino* and *Suarez*; and the Means which
 " they have used to induce a Credit of their
 " Conclusions with their Profelytes, are purely and merely Jesuitical Fables, false Reports,
 " false Prophecies, pretended Inspirations and
 " Divinations of the weaker Sex, as if *Herod*
 " and *Pilate* were once again reconciled, for the
 " Ruin of Christ and of his true Religion and
 " Worship. See the King's large Declaration about the *Scotch* Troubles, p. 3, 4. and his Declaration after the Battle of *Edgehill*, in the King's Works, Part II. p. 213.

Who was it, but a *St. Omer's* Priest that confessed (as we are credibly informed in *Foxes and Firebrands*, part 1. p. 7.) That they were Twenty Years in hammering out the Sect of the *Quakers*? And indeed (as a very learned and good Man observes) the Principle they go upon, to refuse all Oaths, is a neat Contrivance for Priests and Jesuits to avoid the Oaths of Allegiance and Supremacy, without a Possibility of being discover'd. And it is as observable, that the Arguments which President *Bradshaw* made Use of for the calling to an Account Sovereign Princes, and subjecting of them to the People, were borrowed from *Parsons* and other Jesuits, who laid down these republican and treasonous Principles.

Directi-

Directions for the Introducing Popery in Protestant Countries, taken out of the Jesuit Contzen's Politic. lib. 2. cap. 8. Sect. 6. and out of Campanella.

1. **T**HAT it be done under a Pretence of Ease to tender Consciences, which will gain a Reputation to the Prince, as done out of Kindness to his People.

2. That when Liberty is granted, then the Parties be forbid to contend with, or Preach against each other, for that will make way the more easily for one Side to prevail, and the Prince will be commended for his Love of Peace.

3. That such as suspect the Design, and Preach against it, be traduced as Men that Preach very unseasonable Doctrine; that they are Proud, Self-opiniators, and Enemies to Peace and Union.

4. Let no Prince that is willing, despair, it being an easie Thing for him to change Religion; for when the common People are a-while taken with Novelties and Diversities of Religion, they will sit down and be weary, and give up themselves to their Rulers Wills. But the special Advice he gives to a Catholick Prince is,

5. To make as much Use of the Divisions of his Enemies, as of the Agreement of his Friends.

How much the Popish Party here hath followed these Councils, will easily appear by reflecting

flecting upon their Behaviour for a great Part of the last Century, down to this present Time; and how far the same Policies have kept up our Divisions, and do still promote them, is now no longer a Mystery.

But that which more particularly reaches to our own Case, is the Letter of Advice given to Father *Young* by *Seignior Ballarini*, concerning the best Way of managing the Popish Interest in *England*, upon his Majesty's Restauration; wherein are several remarkable Things. This Letter was found in Father *Young*'s Study after his Death, and was translated out of *Italian*, and Printed in the Collection above-mentioned.

1. The first Advice is to make the Obstruction of Settlement their great Design, especially upon the fundamental Constitutions of the Kingdom; whereunto if Things should fall, they would be more firm than ever.

2. To remove the Jealousies raised by *Pryn*, *Baxter*, &c. of their Design upon the late Factions, and to set up the prosperous Way of Fears and Jealousies of the King and Bishops.

3. To make it appear underhand, how near the Doctrine, Worship, and Discipline of the Church of *England* comes to us, at how little Distance their Common Prayer is from our *Mass*, and that the wisest and ablest Men of that Way, are so moderate, that they would willingly come over to us, or at least, meet us half Way. Hereby the more staid Men will become more odious, and others will run out of all Religion for Fear of Popery.

4. Let there be an Indulgence promoted by the Factious, and seconded by you.

E

5. That

5. That the Trade and Treasure of the Nation may be Engrossed between themselves, and other discontented Parties.

6. That the Bishops and Ministers of the Church of *England* be aspersed, as either worldly and careless on the one Hand, or so factious on the other, that it were well they were removed.

These are some of those excellent Advices then given; and how well they have been followed, we all know; for, according to this Counsel, when they could not hinder the Settlement, *then the great Thing they aimed at for many Years, was the breaking in Pieces the Constitution of our Church by a General Toleration.* This Coleman owned at his Tryal, and after Sentence, declared, *He was of Opinion that Popery might come in, if Liberty of Conscience had been granted.* And in several of his Letters, it is to be seen, how earnest the Papists were for Liberty of Conscience. And the Lord Viscount Stafford, *That they designed to bring in Popery by Toleration;* as may be seen in his Trial.

And now let any impartial Person judge who did most effectually serve the Papist Designs, those who kept to the Communion of the Church of *England*, or those who fell into a Course of Separation? I will allow what Mr. Baxter saith, That they might use their Endeavours to exasperate the several Parties against each other, and might sometimee press the more rigorous Execution of Laws against them; but then it was to set them at a greater Distance from us, and to make them more pliable to a General Toleration. And they sometimes complained, That those who were most averse to this, found themselves under the Severity

verity of the Law, when more Tractable Men escaped, which they have weakly imputed to the Bishops, when they might easily understand the true Cause of such a Discrimination.

But from the whole it appears, That the grand Design of the Papists for many Years was to break in Pieces the Constitution of the Church of England; which being done, they flattered themselves with the Hopes of great Accessions to their Strength and Party; and in Order to this they inflamed the Differences among us to the utmost Height, on purpose to make all the dissenting Parties to join with them for a General Toleration, which they did not question would destroy this Church, and advance their Interest. And it is a most unfortunate Condition our Church is in, That those who design to bring in Popery, and the Dissenters who made so great Bustles in the late King's Reign to keep it out, should now both conspire towards the Destruction of our Church, and use all their Art and Industry to undermine and blow up this strongest Bulwark of the Protestant Religion.

This Reverend and most Learned Person hath also well observ'd how subtilly the Romanists have managed our indiscreet Dissenters Zeal against the Church of England, under a pretence of opposing Popery, to be one of the more likely Ways to bring it in. Many Instruments and Engines they made Use of in this Design, many Ways and Times they set about it; and although they met with several Disappointments, yet they never gave it over. *And is it not very strange, that when they can scarce appear for themselves, others, out of meer Zeal against Popery, should carry on their Work for them?* This seems to be a great Paradox to unthinking People, who are carried away with meer Noise and

Pretences, and hope those will secure them most against the fears of Popery, who talk with most Passion and least Understanding against it; whereas no Persons do really give them greater Advantages than these do. For where they meet with intemperate Railings, and gross Understandings of the State of the Controversies between them and us, the more Subtle Romanists will let such alone to spend their Rage and Fury, and when the heat is over, they will calmly endeavour to let them see how grossly they have been deceived in some things, and so will the more easily make them believe they are as much deceived in all the rest. And thus the *East* and *West* may meet at last, and the most furious Dissenters, who would be looked upon as the greatest Adversaries to Popery, become the easiest Converts. This I do really fear will be the case of many Thousands amongst us, who now pass for the most zealous Protestants, if ever (which God forbid) that Religion should come to be uppermost in *England*.

It is therefore of mighty Consequence for preventing the return of Popery, that people rightly understand what it is; for when they are as much afraid of an Innocent Ceremony as of real Idolatry, and think they can Worship and Adore the Host on the same grounds, that they may use the Sign of the Cross, or Kneel at the Communion; when they are brought to see their mistake in one Case, they will suspect themselves deceived in the other also. For they who took that to be Popery which is not, will be apt to think Popery it self not so bad as it was represented, and so for want of right Understanding the Differences between us may be carried from one extream to the other. For when they find the undoubted Practices of the Ancient Church condemned as Popish and Antichristian

Christian by their Teachers, they must conclude Popery to be of much greater Antiquity than really it is ; and when they can trace it so very near the Apostles times, they will soon believe it settled by the Apostles themselves. For it will be very hard to perswade any considering Men, that the Christian Church should degenerate so soon, so universally, as it must do, if Episcopal Government, and the use of some significant Ceremonies were any parts of that Apostacy. Will it not seem strange to them, that when some humane Politics have preserved their first Constitution so long without any considerable alteration, that the Government instituted by Christ, and settled by his Apostles, should so soon after be changed into another kind, and that so easily, so insensibly, that all the Christian Churches believed they had still the very same Government which the Apostles left them ? which is a matter so incredible, that those who can believe such a part of Popery could prevail so soon in the Christian Church, may be brought upon the like Grounds to believe that many others did ; so mighty a prejudice doth the Principles of our Church's Enemies bring upon the Cause of the Reformation. And those who forego the Testimony of Antiquity, (as as all the Opposers of the Church of England must do) must unavoidably run with the Papists, which the Principles of our Church do lead us through.

For we can justly charge Popery as an unreasonable innovation, when we allow the undoubted Practices and Government of the Church for many Ages after Christ.

And the Excellent, Learned, and most pious Prelate, Bishop *Saunderson*, hath observ'd,
 “ That those who reject the usages of our Church,
 “ as Popish and Antichristian, then assaulted by
 “ Papists,

“ Papists, will be apt to conclude Popery the old
 “ Religion, which in the purest and primitive
 “ Times was professed in all Christian Churches
 “ throughout the World : whereas the sober
 “ Church of *England* Protestant is able, by the
 “ Grace of God, with clear Evidence of Truth, to
 “ justify the Church of *England* from all imputation of Heresie or Schism, and the Religion thereof, as it stood by Law Establish’d, from the like imputation of Novelty. And in this he professes to lay open the inmost thoughts of his Heart in this sad Business, before God and the World : And he further saith, “ The Dissenting Brethren were great promoters of the Roman Interest among us, in the late Times of Usurpation, by putting their helping hand to the pulling down of Episcopacy. And, saith he, ’tis very well known to many what rejoicing that Vote brought to the Romish Party ; how even in *Rome* it self, they sung their *Io-Peans* upon the tidings thereof, and said triumphantly, Now the Day is ours, now is the fatal blow given to the Protestant Religion in *England*. See this in Bishop *Saunderson*’s Preface to his first Volume of Sermons.

A great deal more to this purpose may be seen in Dr. *Stillingfleet*’s Preface to his Excellent Book, entitled, *The Unreasonableness of Separation*. And though he Printed this Book in the Year 1681. yet as if he had on him the Spirit of Prophecy when he wrote it, he hath fully discovered the Popish Intrigues, and exposed to publick View their Designs and Ways of proceeding, as they are now managed, against our Church, in Concurrence with the several Dissenting Parties, who have been made, from the Infancy of the Reformation, the Instruments to effect their Contrivings.

To show you what Opinion Dissenters have heretofore entertain'd of Toleration in Religion, I will here annex the Judgment of several eminent Presbyterian Divines, concerning the usefullness of an established Uniformity in the Church, for the Preservation of the Protestant Religion, and touching the Evils of Toleration, how pernicious it is to the true Religion.

MR. Thomas Case in his Sermon before the Commons May 26. 1647. pag. 33. &c. saith, ' Liberty of Conscience (falsly so called) ' may in good Time improve it self into Liberty ' of Estates, Liberty of Houses, and Liberty ' of Wives, and in a Word, Liberty of Perdition of Souls and Bodies. This only would ' I know of you, are Idolaters, Hereticks, Blasphe- ' mers and Seducers, Evil-doers? If so, ' then look to your Charge. Rom. xiii. 4. Rulers ' must be a Terrour to Evil-doers, unless you ' mean to bear the Sword in vain. And if you ' will, God will not; and if God take the ' Sword into his own Hand once, he will smite ' to purpose, and execute Vengeance throughly ' both upon the Evil-doers, and upon you that ' have not been a Terrour to them. Oh therefore up and be doing, that you may deliver ' the Kingdom out of the Hand of the Lord. ' for it is a fearful Thing to fall into the Hand ' of the Living God. O let not your Patience ' be interpreted a Connivance, and your Connivance

‘ nivance be taken for a Toleration ; it may be
 ‘ the Kingdom’s Ruin, but it will be your Sin.

Also in his Sermon before the Commons, *February*, 19. 1645. pag. 25. he thus addresseth to them. ‘ Fathers and Brethren, how will you
 ‘ call this keeping of Covenant with God ?
 ‘ Had we a Parliament of Apostate *Julians*,
 ‘ of whom it is reported, that at what Time
 ‘ he opened the Temples of the Heathenish
 ‘ Gods, he set open the Christian Churches,
 ‘ called Home all the Christians that were ban-
 ‘ nished, both Orthodox and Heretick, and gave
 ‘ them (as we call it) Liberty of Conscience,
 ‘ but as *Austin* more truly phraseth it, *Liberta-*
 ‘ *tem perditionis*, Liberty to destroy themselves,
 ‘ for that was his policy and end, namely, by
 ‘ Liberty of all Religions, to destroy the true,
 ‘ and the Professours of it too. If we had a
 ‘ Parliament of careless *Gallio’s* we should not
 ‘ wonder, &c.

Dr. *William Good*, in a Sermon before the Commons, *March* 26. 1645, declares his mind thus. ‘ I doubt not but your Souls abhor that
 ‘ bloody tenet to the Souls of Men, That it is the
 ‘ ty of the Magistrate to tolerate all Religions ?—
 ‘ What is it that shall be unlawful, if this be law-
 ‘ ful for every Man, to make a Law and Religion
 ‘ for himself ?— Such allowance would prove de-
 ‘ structive to Holiness both Personal and Domesti-
 ‘ cal. *Omnis Religio & nulla Religio* ; a Tolera-
 ‘ tion of all Religions, would soon dwindle into
 ‘ no Religion. (Much more to this purpose
 ‘ may be seen in this Sermon.)

Doctor *Cornelius Burgess*, in a Sermon before the Commons *Nov.* 5. 1641. p. 63, &c. thus Preach’d,
 ‘ I beseech you in the Name of the great God,
 ‘ whom you serve, to resume and pursue your
 ‘ first

' first thoughts of setting up God and his Or-
 ' dinances as becomes you, in a regular way,
 ' that our Church, and the Government there-
 ' of, may be no longer laid waste, and exposed
 ' to Confusion, under the plausible Pretence, Of
 ' *not forcing Mens Consciences*: To put all Men
 ' into a Course of Order and Uniformity in
 ' God's way, is not to force the Conscience,
 ' but to set up God in his due place, and to
 ' bring all his People into the Path of Righte-
 ' ousness and Life.

Also in a Sermon before the Commons at a
 publick Fast, *Marth* 30. 1642. p. 25. he thus
 speaks his Mind; ' Be there none of you that
 ' foresee the fatal Mischief of leaving all Men
 ' to their Liberties in the Things of God, and
 ' yet want Hearts to use your Skill and Interest,
 ' to make haste to settle Matters of Religion,
 ' lest you come too late with a Remedy, when
 ' the Disease is grown incurable, and the King-
 ' dom grown to that pass (as the grave Histo-
 ' rian *Livy* noted of *Rome*) that it cannot bear
 ' the Malady, nor endure the Cure ——— p. 46.
 ' Do you not see or hear daily of the Disorders,
 ' Sects, Rents, and Schisms that every where
 ' bud forth already, and threaten all Order,
 ' Unity and Government? Give the Water
 ' but a Passage without speedy making up the
 ' Banks, and you know how soon whole Seas
 ' will break in upon us, and render all irreco-
 ' verable and incurable. If one Difficulty oc-
 ' curr to Day, it will be doubled, yea multi-
 ' plied to Morrow. There is no *Hydra* so fer-
 ' tile of Heads, as Errour and Schism, grown
 ' to some Strength and Maturity. It will ask
 ' but a short Time of Connivance, afterwards
 ' there will be no curbing nor shaming of it.

F

Nothing

‘ Nothing is so confident as Ignorance, impudent as Falshood and catching as Errour.

In another Sermon before the Commons at a publick Fast, April 30. 1645. pag. 51, 52. he exhorts them thus, ‘ Take heed of those Spirits of Errour, who with fair specious Words, ‘ make Merchandice of you, beguiling unstable ‘ Souls. Beware of those Compliances with, ‘ and Indulgences to all Sorts of Sects and ‘ Schisms now pleaded for, both by Word and ‘ Writing; as if it were part of Christ’s Legacy, and his Peoples Liberty to be of what ‘ Religion they will. To be tolerated in any ‘ Opinions never so erroneous and pernicious ‘ (until farther Light) that it is the Magistrates ‘ Duty to protect them in that Liberty, and that ‘ the contrary thereunto is to persecute Christ.

‘ Hath God inserted this as one main Branch ‘ of his grand Covenant with his People under ‘ the Gospel? *I will give them one Heart, and ‘ one Way, that they may fear me for ever, Jer. xxxii. ‘ 39. that is, That they may all call upon the Name ‘ of the Lord to serve him with one Consent, Zeph. ‘ iii. 9.* Did Christ ascend up on high, and give ‘ Gifts unto Men, and gave some Apostles, and ‘ some Prophets; some Evangelists, and some ‘ Teachers, for the perfecting of Saints, for the ‘ work of the Ministry, for the edifying of the ‘ Body of Christ, till we all come into the Unity ‘ of the Faith, and is it Persecution and Antichristianism to engage all to Unity and Uniformity? Doth Paul bid the *Philippians* to ‘ beware of the Concision? Phil. iii. 2. Doth he ‘ beseech the *Romans* to mark those which cause ‘ Divisions and Offences, contrary to the Doctrine ‘ which they had received; and avoid them; and ‘ that upon this Ground, that they who are such, ‘ serve

* *serve not the Lord Jesus but their own Bellies;*
 * *however, by good Words, and fair Speeches, they*
 * *deceive the Hearts of the simple?* Rom. xvi. 17, 18.
 * *Doth he, writing to the Galatians, wish, I would*
 * *they were cut off that trouble you?* Gal. v. 12.
 * And is it such an heinous Offence now for the
 * faithful Servants of Christ, to advise you to the
 * same Course? O Heavens! be astonish'd at
 * this, and blush for the Ignorance of some, and
 * Ignorance of others, that dare so boldly press
 * for such a Toleration, which none but vain de-
 * structive Thoughts of carnal Men can look up-
 * on without Indignation and Horrour.

* Beware how you hearken to these *Empyricks*
 * and *Syrens*, who seek to charm the World into
 * a deep Sleep, by presenting their Confidence
 * of a Necessity of Compliance with all Sorts
 * of Sectaries; yea, of trusting the Sword in
 * their Hands for Fear of losing the godly Party
 * (as too many proudly stile themselves, by way
 * of Difference from all that are not of their
 * Opinions and Ways.) What is this but to teach
 * God a new Form of Politicks, to proclaim
 * that it is not always safe to hold out the Truth
 * of the Gospel, and to command all Men to
 * embrace it, but much safer to halt between two
 * Opinions? Belike King *Josiah* went beyond his
 * Bounds, when, after himself had sworn a so-
 * lemn Covenant to the Lord, *He made all Judah*
 * *and Benjamin to stand to it, and made all that were*
 * *present in Israel to serve the Lord their God?* 2
 * Chron. xxxiv. 32, 33. And *Asa* much more,
 * when he drew all the People into a Covenant,
 * *That whosoever would not seek the Lord God of Is-*
 * *rael should be put to Death, whether small or great,*
 * *man or woman.* 2 Chron. xv. 13. But the ample
 * and transcendent Commendations, which the

Lord gives unto these pious Kings, especially
 in reference to their Sincerity, and Zeal of re-
 forming and settling of Religion, in one uniform
 way, may sufficiently warrant and encourage all
 Religious Magistrates to take care, That all un-
 der their Government should serve the Lord
 with one shoulder; this being not a Tyranny
 over Men, but the Privilege of the Gospel. Set-
 tle this in your Hearts. God's truth, the true
 Worship and Discipline of Christ set up and
 established in one uniform way, never prejudic'd
 any Nation or State, (where it had free passage)
 in any the least degree, but hath ever been their
 Safety, Happiness and Honour. It is errour
 (how much soever cried up) not Truth, (how
 much soever cried down and blasphemed) that
 makes and foment's Factions and Rents—
 Let People enjoy their just Privileges and Li-
 berties, wherewith Christ hath made them free,
 not such Licentiousness as is abused for a cloak
 of Naughtiness.

Mr. *Edmond Calamy*, in his Sermon before the
 Lord Mayor. *January 14. 1645. pag. 3.* makes
 this Lamentation. 'The Churches of Christ lie
 desolate, Church-reformation is obstructed,
 Church-discipline unsetled, and Church divi-
 sions increased. The famous City of *London*
 is become an *Amsterdam*, Separation from our
 Churches is countenanc'd, Toleration is cried
 up, Authority lieth asleep. *And pag. 4.* Di-
 visions, whether they be Ecclesiastical or Poli-
 tical in Kingdoms, Cities or Families, are
 infallible causes of ruine to them. See *Mark*
 3. 24, 25.

Again *pag. 14.* 'Hereby the hearts of peo-
 ple are mightily distracted, many are hindred
 from Conversion, and even the Godly them-
 selves

‘ selves have lost much of the power of Godli-
 ‘ ness in their lives. I say the hearts of peo-
 ‘ ple are mightily disturbed, while one Minister
 ‘ preacheth one thing as a Truth of the Gospel,
 ‘ and another Minister preacheth the quite con-
 ‘ trary with as much confidence as the Former.

Pag. 17. ‘ If Divisions be so destructive to
 ‘ Kingdoms, Cities and Families, this reproveth
 ‘ those that are the Authors and Fomenters of
 ‘ these Divisions, that are now among us. *These*
 ‘ *are the Incendiaries of England. If he that sets one*
 ‘ *House a fire deserveth hanging, much more they*
 ‘ *that set a whole Kingdom on fire.* If he that mur-
 ‘ ders one Man, must be put to Death, much
 ‘ more he that murders three Kingdoms, *mark*
 ‘ *them* (saith the Apostle Rom. 16. 17.) *that*
 ‘ *cause Divisions and Offences, contrary to the Do-*
 ‘ *ctrine which ye have learned, and avoid them, a-*
 ‘ *void them as the greatest Enemies of England;*
 ‘ *these are like the Salamander that cannot live*
 ‘ *but in the Fire of Contention, These are of Je-*
 ‘ *suitical Spirit, and no doubt the Heads and Hands*
 ‘ *of the Jesuits are in all our Divisions.*

Pag. 33. ‘ Take heed of the Land-destroying
 ‘ opinion of those that plead for an unlimited
 ‘ Toleration of all Religions, even of *Turcism,*
 ‘ *Judaism,* &c. the Lord keep us from being
 ‘ poison’d with such an Errour. Our Saviour’s
 ‘ saying in *Matth. 12. 25.* riseth up against it,
 ‘ *Every Kingdom divided against it self is brought*
 ‘ *to desolation,* for it will divide Kingdoms a-
 ‘ gainst it self, it will rend it in a thousand Pieces,
 ‘ it is a Doctrine that overthroweth all Church-
 ‘ Government, bringeth in confusion, and open-
 ‘ th a wide door into all Irreligion and Atheism,
 ‘ for at the same door that all false Religions
 ‘ came in, the true Religion will quickly get out,
 and

‘ and if it be as good for a Man to live where
 ‘ nothing is lawful as where all things are lawful,
 ‘ surely it is every way as uncomfortable to live
 ‘ where there are all Religions, as where there
 ‘ is no Religion at all.

Pag. 37. ‘ It is your Duty, right Honourable,
 ‘ whom God hath intrusted with great Power,
 ‘ to suppress these Divisions and Differences in
 ‘ Religion, by your Civil Authority, as far as you
 ‘ are able, lest you are accessary unto them.
 ‘ For God hath made you, *Custodes utriusque Ta-*
 ‘ *bulae*, Keepers not of the Second Table only
 ‘ (as some fondly Image) but of the First Table
 ‘ also; and not only Keepers, but, *Vindices utri-*
 ‘ *usque Tabulae*, Punishers also of those that trans-
 ‘ gress against either of them; *For you are the*
 ‘ *Ministers of God for good, and Revengers to*
 ‘ *execute wrath upon him that doth Evil, Rom. 13.*
 ‘ 4. And God hath deputed for the Punishment
 ‘ of Evil-doers and for the Praise of them that do
 ‘ well, 1 Pet. 2. 19. There be some that would
 ‘ blot out half your Commission, and restrain
 ‘ this good and evil to civil good, and to evils
 ‘ only against Men: But this is against that gene-
 ‘ ral Rule, *Non est distinguendum, ubi lex non di-*
 ‘ *stinguit*, Where the Law doth not distinguish,
 ‘ there must not we distinguish. Tell me, I be-
 ‘ seech you, shall it be lawful for Magistrates to
 ‘ punish those that destroy Mens Souls? Shall
 ‘ they be blamed for suffering men to draw away,
 ‘ People from Obedience to the Laws of the Land
 ‘ and to themselves, and not also for suffering
 ‘ Men to draw away People from the Truth of
 ‘ the Gospel, and from the ways of God; such
 ‘ as *Hymeneus* and *Philetus*, who overthrew the
 ‘ Faith of some, and their Words eat as a
 ‘ Canker? Shall Christian Magistrates take up
 the

the Maxim of *Tiberius*, *Deorum injurias Diis curae esse*; Let God himself take Care to vindicate himself from Injuries committed against God? As for me, I will (just like *Gallio*) take Care of none of these Things. Can Christian Ears endure such Language? Doth not God Prophecie, *Isaiah* xlix. 23. That in the *New Testament* Kings shall be our Nursing-fathers, and Queens our Nursing-mothers? And how can a Christian Magistrate discharge that Duty aright, if he hath not Power from God to punish those that would poison the Souls of his weak Children with Heresies and soul-destroying Opinions?

Object. *Will you allow the Magistrate to Tyrannize over Mens Consciences?*

Answer. By no means; but I believe it is the Duty of Magistrates to keep Men from infecting their Subjects with soul-destroying Errors. If thou hast an heretical Opinion, have it to thy self, and the Magistrate will not, nay, cannot meddle with thy private Conscience. But if thou labourest to infect others with thy grace-destroying Opinions, I doubt not but the Magistrate is bound to keep thee from spreading thy Infection, to the undoing of the Souls of his Subjects. If he may lawfully shut up a Man that hath the Plague upon his Body, that he may not infect others; why not a Man that hath the Plague of Heresie upon his Soul, that so he may not destroy the Souls of Thousands? Shall a Master of a Family have Power to put away a Servant that is tainted with a gross Opinion, and yet not be called a Tyrant over that Servant's Conscience? And shall not the Chief Magistrate of a Kingdom have Power to put out of his Kingdom (at least shut up from doing hurt)

one

one that is his Subject, and polluted with blasphemous, heretical, idolatrical Opinions? Is not the Kingdom the Magistrates House and Family?

In another Sermon before the Commons, *Octob.* 22. 1644. *Pag.* 26. Mr. *Calamy* preached thus; This is a certain Rule, That all the Sins of the Kingdom, which are committed by your Connivance or Allowance, are the Parliament Sins, and they call for a Parliament Repentance; and therefore, I beseech you, search and try your Hearts, and consider how far you are accessory to the Sins of the Kingdom, that so you may be wrought up, not only to a personal, but a Parliament Humiliation ——— If you do not labour according to your Duty and Power to suppress the Errors and Heresies that are spread in the Kingdom, all these Errors are your Errors, and these Heresies are your Heresies, they are your Sins, and God calls for a Parliamentary Repentance from you for them this Day. You are the *Anabaptists*, you are the *Antimonians*, and it is you that hold, That all Religions are to be Tolerated, &c. These are your Errors if they spread by your Connivance; for the Sins of old *Eli's* Sons are imputed to *Eli* himself: And when the *Israelites* had profaned the Sabbath, *Nehemiah* told the Nobles of *Judah*, That it was they that did profane it, because they suffered the People to profane it, *Nehem.* xiii. 17.

Mr. *George Hughes*, late Minister of *Plymouth* in his Sermon before the Commons *May.* 26. 1647. p. 34, preached thus, I must say that Toleration must be a destructive Principle to the State or Church where-ever it be allowed; experience hath shew'd us no less in Kingdoms and

‘ and Churches called by God’s Name —
 ‘ Ye Servants of Christ take heed of Yielding to
 ‘ the pretences of Conscience ; The Devil and
 ‘ not Christ hath his Throne there ; and no
 ‘ stronger hold for him than Conscience, if he once
 ‘ take it ; Christ will not suffer him to shelter
 ‘ there ; therefore you may not, so much as in
 ‘ you lieth.

‘ Object. *Do not other States, and some of the
 ‘ united Provinces tolerate all these Heresies, and
 ‘ protect them, and yet they prosper, who more ?*

‘ Answ. I desire not to meddle with other
 ‘ other States, unless I might do them good. But,

‘ 1. Can any Man say, that Prosperity is a
 ‘ sign peculiar to Truth ? then let *Rome* come in
 ‘ and speak more than any for outward Prosperity.

‘ 2. Are not Spiritual Wickednesses as odi-
 ‘ ous to God as carnal ? and are not these He-
 ‘ resies such which God condemns as works of
 ‘ the Flesh, inconsistent with Christ’s Kingdom ?

‘ 3. Hath God made an end of visiting Na-
 ‘ tions for the Sins of them ? when God hath
 ‘ done judging were a better time to urge this
 ‘ Example than now. I pray God the evil day
 ‘ may not overtake these States, the good God
 ‘ cause the Cup of trembling to pass by them, and
 ‘ purge their Iniquities peaceably ; but I am pres-
 ‘ sed in Spirit to say, God hath not spared such
 ‘ State polities which have sought their own rise
 ‘ by the ruine of God’s Truth. Witness *Jero-*
 ‘ *boam* the Son of *Nebat* who made *Israel* to sin ;
 ‘ and as *Seneca* saith, *Qui non vetat peccare cum po-*
 ‘ *test, jubet*, he bids Sin, that doth not hinder it,
 ‘ when he can. — God’s Truth, my beloved,
 ‘ and not Man’s example must be the Rule. —

‘ If Heresies yet must be, let us mourn for what
 ‘ we cannot help. It is a miserable Necessity,

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‘ when

‘ when not allowed. It will be rejoicing in Iniquity either for Church or State wilfully to tolerate.

Mr. *Richard Baxter* in his *Holy Common-wealth*, Addition to Pref. Prop. 6. (*London Printed for Tho. Underhill*.) saith, ‘ It was none of the old Cause that the People should have Liberty, and the Magistrate should have no Power, in all Matters of God’s Worship, Faith and Conscience; and as it is not the old Cause, so it is not a good Cause; for, *First*, it contradiceth the expresse Revelation of the Will of God in the Holy Scriptures. *Moses* had to do in Matters of Religion as a Magistrate, and so the Ruling Elders that assisted him, and so had the Kings of *Israel* and *Judah*, as it is well known; insomuch, that in *Asa’s* Days, they covenanted to put him to Death that would not seek the Lord God of *Israel* — Law and Providence are quite changed, if Toleration of false Worship, and other Abuses of Religion, tend not to the Ruin of the Common-wealth. It tends also to the Destruction of the Church and Mens Souls, if all have leave to do their worst, to Preach up Infidelity, *Mahometanism*, *Popery*, or any other false Doctrine or Worship, against the great and necessary Truths.

‘ I leave it therefore to the Judgment of all Men that are not fast asleep in their Security, and utterly unacquainted with the Advantages of the Papists, whether this Design of engaging the Magistrate by a fundamental Constitution, not to meddle with Matters of Faith and Worship, but leave them all to Christ alone, be not the present setting up of *Popery* in *England*, and the delivering all the Fruit
‘ of

of our Labours, Prayers, and Victories into the
Papists Hands.

Object. *But Liberty for Popery and Prelacy is
still excepted.*

Ans. By whom? — But if there had been
an Exception against Popery, &c. put in, it
would have been to little Purpose, as long as a
general Rule is laid down that condemneth
that Exception: For if it be the standing
Rule, That Matters of Religion and Faith,
and all Matters of Worship, are out of the
Magistrates Power; to say then, that Popery
shall be excepted from Liberty, is to say, The
Magistrate shall intrude into the proper Office
of Christ to restrain the Papists.

Mr. *Matthew Newcomen*, in a Sermon before
the Parliament, Sept. 12. 1644. Page 31. saith,
No Reformation of Religion now, now no-
thing will satisfie some, but a Toleration of
all Religions, and all Opinions. Church Go-
vernment and Discipline is to some a Fiction,
to others a Tyranny and Persecution. Ah Bre-
thren, this is a Provocation, and will be a
Provocation; for this God may turn us into
the Wilderness again.

Page 36. — We are come to down-right
Libertinism. There are two Opinions, which
if encouraged, will open a Door to *Turcism*,
Judaism, *Atheism*, *Polytheism*, any monster of
Opinion. The one is, That every Man is to
be left to the Liberty of his own Religion, an
Opinion most pernicious and destructive as to
the Souls of Men, so to the Common-weal of
the Kingdom. — That Liberty of believing
what Men will (or of holding what Faith they
please) is no other than a Liberty of Erring,
and of erring in a matter that concerns the

' eternal Salvation of the Soul, wherein to erre
 ' cannot but be most dangerous and destructive
 ' ——— Diversity of Religion disjoins and di-
 ' stracts the Minds of Men, and is the Seminary
 ' of perpetual Hatreds, Jealousies, Seditions,
 ' Wars, if any Thing in the World be, and in a
 ' little Time, either a Schism in the State begets
 ' a Schism in the Church, or a Schism in the
 ' Church begets a Schism in the State; that is
 ' either Religion and the Church is prejudiced
 ' by civil Contentions, or Church Controversies
 ' and Disputes about Opinions, break out into
 ' Civil Wars. Men will at last take up Swords
 ' and Spears instead of Pens, and defend by
 ' Arms what they cannot do by Arguments.
 ' Once for all, It is the Preservation of Religion,
 ' and Reformation of it, which you have cove-
 ' nanted to endeavour, and not a Liberty of Opi-
 ' nion, that will consist with neither: It is the
 ' Extirpation of Heresie and Schism that you
 ' have covenanted, which if it be connived at,
 ' why doth the Apostle reprove the *Corinthians*
 ' for their Schism so much? And why doth
 ' the Lord Jesus commend the Angel of the
 ' Church of *Ephesus*, for trying those which said
 ' they were Apostles, and were not? And why
 ' is the Angel of the Church of *Thyatira* reprov-
 ' ed for suffering that Woman *Jezabel*, who cal-
 ' led her self a Prophetess, to teach and seduce?
 ' If once we come to this, that any Man be suf-
 ' fered to teach what he pleaseth, to seduce
 ' whom he list, to be of what Faith or Religion
 ' seems good in his own Eyes, farewell Covenant,
 ' farewell Reformed Religion, farewell the Peace
 ' and Glory of *England*, if that Day once come.
 ' ——— It is not usual, nay, it is not possible,
 ' that they which love God sincerely, should
 ' desire

‘ desire to cherish differing Religions : For it
 ‘ is most certain, He that admits contrary Reli-
 ‘ gions, believes neither of them.

In another Sermon at *Paul's Feb. viii. 1645.*
 p. 12. Mr. *Newcomen* saith, ‘ If it be lawful for
 ‘ every Man to entertain and hold what Opinion
 ‘ he pleaseth, how differing soever from the Opi-
 ‘ nion and Judgment of the rest of the Church ;
 ‘ yet because this is his Opinion and his Judg-
 ‘ ment is perswaded of it, he must follow his
 ‘ own Judgment, and that this Liberty of practi-
 ‘ sing his Judgment, be as some say *Liberty of*
 ‘ *Conscience*, part of the Liberty purchased by Je-
 ‘ sus and to restrain it, is, in their Language Per-
 ‘ secution, Tyranny, &c. If this were true,
 ‘ surely *Paul* did very ill to charge the *Corinthians*
 ‘ with so much Authority, to be of the same
 ‘ mind, and of the same Judgment 2 *Cor. xiii. 11.*
 ‘ Might not some among the *Corinthians* have
 ‘ said to *Paul*, this is a hard usage, this is to
 ‘ rack a low Man to the same length with a taller
 ‘ and to cut a tall Man to the stature of one that
 ‘ is low ? (as *Procrustes* did by his Guests to suit
 ‘ his Bed.) What the same Judgment, and the
 ‘ same Mind ? Will not *Paul* allow difference of
 ‘ Lights and Sights ? Might not some one among
 ‘ the *Corinthians* have said, What if I am of O-
 ‘ pinion that there is no Resurrection, what hath
 ‘ *Paul* or any Man to do with that ? It is my Con-
 ‘ science, and it is my Liberty, what hath any
 ‘ Man to do with my Conscience, more than I with
 ‘ his ? Might not *Hymenus* have said, What if it
 ‘ be my Opinion, That the Resurrection is past
 ‘ already, 2 *Tim. ii. 18.* what hath *Paul* to do
 ‘ with that ? Yes, saith *Paul*, If ye persist obsti-
 ‘ nate I will Excommunicate you, *I will deliver*
 ‘ *you up to Satan, that you may learn not to blaspheme,*
 ‘ 1 *Tim.*

‘ 1 Tim. i. 20. Certainly this Shelter, this *Asylum*
 ‘ of Error, falsely called Liberty of Conscience,
 ‘ was not thought of in former Times.

See more of the Sinfulness and very mischievous Consequences of Toleration in the Book of the Learned Presbyterian Minister, Mr. Thomas Edwards, entitled, *The casting down of the last and strongest hold of Satan, or a Treatise against Toleration, and pretended Liberty of Conscience*; wherein, by Scripture, sound Reason, Fathers, Schoolmen, Casuists, Protestants, Divines of all Nations, Confessions of Faith of the reformed Churches, Ecclesiastical Histories, and constant Practice of the most pious and wisest Emperors, Princes, States, the best Writers of Politicks, the Experience of all Ages; yea, by divers Principles and Proceedings of Sectaries themselves, as *Donatists, Anabaptists, Brownists and Independants*, the unlawfulness and mischief in a Christian State or Kingdom, both of an universal Toleration of all Religions, and of a limited or bounded, of some Sects only, are clearly proved and demonstrated with all the material Grounds and Reasons, brought for such Tolerations, fully answer'd. Printed 1647.

M^r Edmund Calamy his Opinion concerning the Sinfulness of Separating from the publick Assemblies.

Take heed of separating from the Publick Assemblies of the Saints: I have found by experience, that all our Church Calamities have sprung from this Root. He that Separates from the publick Worship is like a Man tumbling down a Hill, and never leaving till he comes to the botom of it. I could relate many sad Stories of Persons professing

fessing Godliness, who out of dislike, to our Church-meetings, began at first to separate from them, and after many Changes and Alterations, were turned some of them *Ranters*, some *Quakers*, some *Anabaptists*, some direct *Atheists*. But I forbear; you must hold Communion with all those Churches with which Christ holds Communion; you must separate from the Sins of Christians, but not from the Ordinances of Christ. Take heed of Unchurcing the Churches of Christ, least you prove Schismatics instead of being true Christians. *Mr. Edmund Calamy's Godly Man's Ark, Epist. Dedic. to the Parish of Aldermanbury, Direction Fourteenth.*

Mr. Richard Baxter concerning the Evils and great Danger of leaving Parish Churches.

Consider this; 'Tis the Judgment of some, That thousands are gone to Hell, and ten thousands upon their March thither, that in all probability had never come there, if they had not been tempted from the Parish Churches, for the Enjoyment of Communion in a purer Church. *Mr. Richard Baxter's Epist. to separate Congregations.*

Mr. Baxter's Sence of the Evils of different Rites and Opinions, and of the Necessity of Uniformity to preserve the Church.

From Diversity in Opinion, and external Rites, resulteth Dislike, thence Enmity, thence Opposition, thence Schism in Church, and Sedition in State, the State not standing secure without the Church, nor the Church without Unity, nor Unity without Uniformity.

Votes

*Votes of the Honourable House of Commons,
Feb. 5. 1662. upon reading his Majesty's
gracious Declaration and Speech, &c.*

Die Mercurii 25. Feb. & Regni Car. 2. Regis 15.

Resolved nemine contradicente,

‘ **T**HAT the humble Thanks of this House
‘ be returned to his Majesty, for his Reso-
‘ lution to maintain the Act of Uniformity.

‘ *Resolved also*, That it be presented to the King's
‘ Majesty, as the humble Advice of the House,
‘ That no Indulgence be granted to the Dissenters
from the Act of Uniformity. Part of their Ad-
drefs, which contains the Reasons against Tole-
ration, is as followeth.

‘ —After all this we most humbly beseech your
‘ Majesty to believe, that it is with extream un-
‘ willingness and reluctancy of Heart, that we
‘ are brought to differ from any thing which your
‘ Majesty hath thought fit to propose. And though
‘ we do no way doubt, but that the unreasonable
‘ Distempers of Mens Spirits, and the many Mu-
‘ tinies and Conspiracies which were carried on,
‘ during the late intervals of Parliament, did rea-
‘ sonably incline your Majesty to endeavour by your
‘ Declaration to give some allay to those ill Hu-
‘ mours, till the Parliament assembled, and the
‘ hopes of Indulgence if the Parliament should
‘ consent to it, especially seeing the Pretenders to
‘ this Indulgence did seem to make some Titles
‘ to

' to it, by vertue of your Majesty's Declaration
 ' from *Breda*. Nevertheless, we your Majesty's
 ' most Dutiful and Loyal Subjects, who are now
 ' returned to serve in Parliament from those
 ' several Parts and Places of your Kingdom, for
 ' which we are chosen, do humbly offer to your
 ' Majesty's great Wisdom, That it is in no sort
 ' advisable, that there be any Indulgence to such
 ' Persons, who presume to dissent from the Act
 ' of Uniformity, and the Religion establish'd. —

' We have also considered the Nature of the In-
 ' dulgence proposed, with reference to those Con-
 ' sequences which must necessarily attend it.

' It will establish Schism by a Law, and make
 ' the whole Government of the Church precari-
 ' ous, and the Censures of it of no Moment or Con-
 ' sideration at all.

' It will expose your Majesty to the restless
 ' importunity of every Sect or Opinion, and of
 ' every single Person also, who shall presume to
 ' dissent from the Church of *England*.

' It will be a cause of increasing Sects and Se-
 ' ctaries, whose Numbers will weaken the true
 ' Protestant Profession so far, that it will at least
 ' be difficult for it to defend it self against them :
 ' And which is yet farther Considerable, Those
 ' numbers which by being troublesome to the
 ' Government, find they can arrive to an Indul-
 ' gence, will as their Numbers increase, be yet
 ' more troublesome, that so at Length they may
 ' arrive to a general Toleration, and in time
 ' some prevalent Sect, will at last contend for
 ' an Establishment, which for ought can be fore-
 ' seen may end in Popery.

' It is a thing altogether without precedent,
 ' and will take away all means of convicting Recu-

H

' sants,

‘ sants, and be inconsistent with the method, and
 ‘ proceedings of the Laws of *England*.

‘ Lastly it is humbly conceived, that the In-
 ‘ dulgence proposed, will be so far from tending
 ‘ to the Peace of the Kingdom, that it is rather
 ‘ likely to occasion great disturbance. *And on*
 ‘ *the contrary, that the asserting of the Laws, and*
 ‘ *the Religion established, according to the Act of*
 ‘ *Uniformity, is the most probable means to produce*
 ‘ *a settled Peace and Obedience throughout the*
 ‘ *Kingdom.* Because variety of professions in
 ‘ Religion, when openly divulg’d doth directly
 ‘ distinguish Men into Parties, and withall
 ‘ gives them opportunity to count their Num-
 ‘ bers, which considering the Animosities that
 ‘ out of a Religious Pride will be kept on
 ‘ foot by the several Factions, doth tend di-
 ‘ rectly and inevitably to open Disturbance.

‘ Nor can your Majesty have any security
 ‘ that the Doctrine or Worship of the several
 ‘ Factions, which are all Governed by a seve-
 ‘ ral Rule, shall be consistent with the Peace
 ‘ of the Kingdom.

‘ And if any Persons shall presume to
 ‘ disturb the Peace of the Kingdom, we
 ‘ do in all humility declare, That we will
 ‘ for ever, and on all occasions, be ready with
 ‘ our utmost endeavour and assistance to adhere
 ‘ to, and serve your Majesty according to our
 ‘ bounden Duty and Allegiance.

A
LETTER
OF THE
MINISTERS
Of the CITY of
LONDON,

Presented the First of *January*, 1645. to the
Reverend Assembly of Divines sitting at *West-*
minster, by Authority of Parliament, against
TOLERATION.

To our Reverend, Learned, and Religious
Brethren, the Prolocutor, and the rest
of the Divines assembled, and now sitting
at *Westminster* by Authority of Parliament,
these present.

Reverend and beloved Brethren,

WE are exceedingly apprehensive of the De-
sirableness of the Church's Peace, and of the
pleasantness of Brethrens Unity, knowing that where
Peace is set upon its proper Basis, viz. Righteousness
and

and Truth, it is one of the best Possessions, both delectable and profitable; like Aaron's Ointment, and the Dew of Hermon. It is true, by reason of different lights and different sights among Brethren, there may be dissenting in Opinion; yet why should there be any separating from Church Communion? The Church's Coat may be of divers Colours, yet why should there be any Rent in it? Have we not a Touchstone of Truth, the good Word of God; and when all Things are examined by that Word, then that which is best may be held fast; but first, they must be known and then examined afterward. If our dissenting Brethren, after so many importunate Entreaties, would have been perswaded (either in zeal to the Truth, or in sincere Love to the Church's Peace and Unity among Brethren, or in respect to their own Reputation by fair and ingenuous Dealing, or in Conscience to their Promise made with the Ministers of London now five Years since, or any such like reasonable Consideration) at last to have given us a full Narrative of their Opinions, and Grounds of their Separation, we are perswaded they would not have stood at such a Distance from us as now they do: But they chose rather to walk by their own private Lights, than to unbosom themselves to us their most affectionate Brethren, and to set themselves in an untrodden Way of their own, rather than to wait what our covenanted Reformation, according to the Word of God and Examples of the best Reformed Churches, would bring forth. But the Offence doth not end here, it is much that our Brethren should separate from the Church, but that they should endeavour to get a Warrant to authorize their Separation from it, and to have Liberty (by drawing Members out of it) to weaken and diminish it, till (so far as lies in them) they have brought it to nothing;

thing; this we think to be plainly unlawful, yet this we understand is their present Design and Endeavour. Wherefore (Reverend Brethren) having had such large Experience of your Zeal of God's Glory, your Care of his afflicted Church, your earnest Endeavours to promote the compleat Reformation of it, and of your ready Concurrence with us in the Improvement of any Means that might be found conducive to this End; we are bold to hint unto you these our ensuing Reasons against the Toleration of Independency in this Church.

I. The desires and Endeavours of Independents for a Toleration are at this time extreamly unseasonable and preproperous : for,

1. The Reformation of Religion is not yet perfected and settled among us according to our Covenant. And why may not the Reformation be raised up at last to such purity, and perfection that truly tender Consciences may receive abundant Satisfaction for ought that yet appears?

2. It is not yet known what the Government of the Independents is, neither would they ever yet vouchsafe to let the World know what they hold in that point, though some of their Party have been too forward to challenge the London Petitioners as led with blind Obedience, and pinning their Souls upon the Priest's Sleeve, for desiring an Establishment of the Government of Christ, before there was any model of it extant.

3. We can hardly be perswaded, That the Independents themselves (after all the Stirs they have made amongst us) are as yet fully resolved about their own Way wherewith they would be concluded, seeing they publish not their model (though they are nimble enough in publishing other Things) and they
profess

profess Reserves, and new Lights, for which they will (no doubt) expect the like Toleration, and so in infinitum. It were more seasonable to move for Toleration when once they are positively determined how far they mean to go, and where they mean to stay.

II. Their Desires and Endeavours are unreasonable and unequal in divers Regards.

1. Partly because no such Toleration hath hitherto been established (so far as we know) in any Christian State by the Civil Magistrate.

2. Partly because some of them have solemnly profess'd, That they cannot suffer Presbytery; and answerable hereunto is their Practice in those Places where Independency prevails.

3. And partly because to grant to them and not to other Sectaries who are free born as well as they, and have done as good Service as they to the Publick (as they used to plead) will be counted Injustice and great Partiality; but to grant it unto all will scarce be cleared from great Impiety.

III. Independency is a Schism; for,

1. Independents do depart from our Churches, being true Churches, and so acknowledged by themselves.

2. They draw and seduce our Members from our Congregations.

3. They erect separate Congregations under a separate and undiscovered Government.

4. They refuse Communion with our Churches in the Sacraments.

5. Their Ministers refuse to Preach among us as Officers.

6. Their

6. *Their Members, if at any Time they join with us in hearing the Word and Prayer, yet they do it not as with the ministerial Word and Prayer, not as Acts of Church Communion.*

*Now we judge that no Schism is to be tolerated in the Church, † ῥισµατα, 1 Cor. i. 10. 1 Cor. xii. 25. * διχοστασις, Rom. vi. 17. with 1 Cor. iii. 3. Gal. v. 20.*

IV. *Many Mischiefs will inevitably follow upon this Toleration, and that both to Church and Common-wealth.*

First, To the Church, as,

1. *Causeless and unjust Revolts from our Ministry and Congregations.*

2. *Our Peoples Minds will be troubled, and in Danger to be subverted, as Acts xv. 24.*

3. *Bitter heart-burnings among Brethren will be fomented and perpetuated to Posterity.*

4. *The godly, painful and Orthodox Ministry will be discouraged and despised.*

5. *The life and power of Godliness will be eaten out by frivolous Disputes and vain Tanglings.*

6. *The whole Course of Religion in private Families will be interrupted and undermined.*

7. *Reciprocal Duties between persons of nearest and dearest Relations will be extremely violated.*

8. *The whole Work of Reformation, especially in Discipline and Government, will be retarded, disturbed, and in danger of being made utterly frustrate and void, whilst every Person shall have Liberty upon every trivial Discontent at Presbyterian Government and Churches, to revolt from us and list themselves in separated Congregations.* 2

† Schisms. * Divisions.

9. All other Sects and Heresies in the Kingdom will be encouraged to endeavour the like Toleration.

10. All other Sects and Heresies in the Kingdom will safeguard and shelter themselves under the Wings of Independency, and some of the Independents in their Books have openly avowed, that they plead for Liberty of Conscience as well for others as themselves.

11. And the whole Church of England in short time will be swallowed up with distraction and confusion. And God is not the Author of Confusion but of Peace, 1 Cor. xiv. 33.

Secondly, To the Common-wealth. For,

1. All these Mischiefs in the Church will have their proportionable Influence upon the Common-wealth.

2. The Kingdom will be wofully weakned by Scandals and Divisions, so that the Enemies of it both Domestical and Foreign will be encouraged to plot and practise against it.

3. It is much to be doubted, lest the power of the Magistrate should not only be weakned, but even utterly overthrown, considering the Principles and Practices of Independents, together with their Compliance with other Sectaries, sufficiently known to be Anti-Magistratical.

V. Such a Toleration is utterly repugnant and inconsistent with that Solemn League and Covenant for Reformation and Defence of Religion, which not only both Houses of Parliament, but also Persons of all Sorts in both Kingdoms of England and Scotland have subscribed, and with Hands lifted up to the most high God have sworn: Which Covenant likewise

wise both you, and we, and those that most earnestly pursue the establishment of this Toleration, have made, (or should have made) in the Presence of Almighty God, the Searcher of all Hearts, with a true intention to perform the same as we shall answer at that great Day, when the Secrets of all Hearts shall be disclosed. For,

1. *This is opposite to the Reformation of Religion according to the Word of God, and the Example of the best Reformed Churches, Article 1.*

2. *It is destructive to three Kingdoms nearest conjunction and uniformity in Religion and Government, which might lead us, and our Posterity after us, as Brethren to live in Faith and Love, Art. 1.*

3. *It is plainly contrary to that extirpation of Schism, and whatsoever shall be found Contrary to sound Doctrine, and the Power of Godliness, which we have sworn sincerely, really, and constantly to endeavour without respect of Persons, Art. 2.*

4. *Hereby we shall be involved in the guilt of other Mens Sins, and thereby be indangered to receive of their Plagues, Art. 2.*

5. *It seems utterly impossible (if such a Toleration should be granted) that the Lord should be one, and his Name one in the three Kingdoms, Art. 2.*

6. *This will palpably hinder the Reformation of Religion; Inevitably divide one Kingdom from another, and unhappily make Factions and Parties among the People, contrary to this League and Covenant, of which evil offices whosoever shall be found guilty, are reputed in the Words of the Covenant, Incendiaries, Malignants, or evil Instruments, to*

be discovered, that they may be brought to publick Trial, and receive condign Punishment, Art. 4. and 5.

These are some of the many considerations which make deep impression upon our Spirits against that great Diana of Independents, and all the Sectaries so much cried up by them in these distracted times, viz. A Toleration, A Toleration. And however, none should have more rejoiced than our selves in the Establishment of a Brotherly, Peaceable and Christian Accommodation ; yet this being utterly rejected by them, we cannot dissemble how [up]on the forementioned grounds, we detest and abhor the much endeavoured Toleration. Our bowels, our bowels are stirred within us, and we could even drown our selves in Tears, when we call to mind how long and sharp a travel this Kingdom hath been in for many Years together, to bring forth that blessed fruit of a pure and perfect Reformation, and now at last, after all our pangs and dolours and Expectations, this real and thorough Reformation is in danger of being strangled in the Birth by a Lawless Toleration that strives to be brought forth before it.

Wherefore (Reverend and beloved Brethren) we could not satisfy our selves till we had made some discovery of our thoughts unto you about this matter, not that we can harbour the least jealousy of your zeal, fidelity, or industry in the opposing and extirpating of such a Root of Gall and Bitterness as Toleration is and will be, both in present and future Ages ; but that we may, what lies in us, endeavour Mutually to strengthen one anothers Resolutions against the present growing Evils, and that our Consciences may not smite us another Day for sinful silence, or sluggish

gish deficiency in any point of Duty tending to the
Glory of God or the Peace of the Church, Perfection
in performance of our Covenant, and benefit of future
Generations.

From Sion Coll. London,
Decemb. 18. 1645.

Subscribed by us your
Brethren, and Fellow
Labourers in the
work of the Ministry.

Sir Fr. Walsingham's Letter to Monsieur
Critoy, concerning the Queen's Proceed-
ings against both Papists and Puritans.

S I R,

W Hereas you desire to be advertiz'd, touching
the Proceedings here in Ecclesiastical Causes,
because you seem to note in them some Inconsistency
and Variation, as if we inclined sometimes to one side,
and sometimes to another; and as if that Clemency
and Lenity were not used of late, that was used in
the beginning: All which you imputed to your own
superficial Understanding of the Affairs of this State,
having, notwithstanding Her Majesty's doing in sin-
gular Reverence, as the real Pledges which she hath
given unto the World of her Sincerity in Religion, and
of the Wisdom in Government, well meriteth.

I am glad of this Occasion, to impart that little I
know in that Matter unto you, both for your own Sa-
tisfaction, and to the end you may make Use thereof,

towards any that shall not be so modestly and reasonably minded as you are.

I find her Majesty's Proceedings to have been grounded upon two Principles.

The one, That Consciences are not to be forced, but to be won and reduced by force of Truth, with aid of Time, and by good Instructions and Perswasions.

Liberty of Conscience, when it exceeds its due Bounds, I take to be matter of Faction, loses its Force, and Sovereign Princes ought distinctly to punish them for their Contempt, tho' coloured with the pretext of Conscience and Religion.

It was to these Principles, Her Majesty coming to the Throne, and utterly disliking the Tyranny of Rome, which had used by Terrour and Rigour to settle Commandments of Mens Faith and Consciences; tho' as a Princess of great Wisdom and Magnanimity, She suffered but the Exercise of one Religion; yet her Proceedings towards the Papists was with great Lenity, expecting the good Effects which Time might work in them; and therefore Her Majesty revived not the Laws made in the 28th and 35th of her Father's Reign, whereby the Oath of Supremacy might have been offered at the King's pleasure to any Subject, so he kept his Conscience never so modestly to himself, and the refusal to take the same Oath, without further Circumstances was made Treason. But contrariwise, Her Majesty not liking to make Windows into Mens Hearts and secret Thoughts, except the Abundance of them did overflow into overt and express Acts or Affirmations, tempered her Law so, as it restraineth every manifest Disobedience, in impugning and impeaching, advisedly and maliciously, Her Majesty's Supream Power, maintaining and extolling a Foreign Jurisdiction: And as for the Oath, it was altered by
Her

Her Majesty, into a more grateful Form : The hardness of the Name and Appellation of Supream Head, was removed, and the Penalty of the Refusal thereof, turned only to disablement to take any Promotion, or to exercise any charge, and yet of Liberty to be reinvested therein, if any Man should accept thereof, during his Life. But after, when Pius Quintus Excommunicated Her Majesty, and the Bulls of Excommunication were published in London, whereby Her Majesty was in a sort proscribed, and that thereupon as upon a principal motive or preparative, followed the Rebellion in the North, yet because the ill Humours of the Realm were by that Rebellion partly purged, and that she feared at that time no Foreign Invasion, and much less the attempt of any within the Realm, not back'd by some potent Power and Succour from without, She contented her self to make a Law against that special Case of bringing in, and publishing any Bulls, or the like Instruments ; whereunto was added a Prohibition, upon Pain, not of Treason, but of an inferior degree of Punishment, against the bringing of the Agnus Dei's, and such other Merchandice of Rome, as are all known, not to be any essential part of the Romanists Religion, but only to be used in Practice, as Love-Tokens, to inchant and bewitch the Peoples Affections from their Allegiance to their Natural Sovereign. In all other Points her Majesty continued her former Lenity : But when about the Twentieth Year of Her Regin, She had discovered in the King of Spain an intention to invade Her Dominions; and that a principal part of the Plot, was to prepare a Party within the Realm, that might adhere to the Foreigner ; and that the Seminaries began to Blossom, and to send forth daily Priests, and professed Men, who should by Vow taken at Shrift, reconcile her Subjects from their Obedience, yea and bind
many

many of them to attempt against Her Majesty's sacred Person ; and that, by the Poison which they spread, the Humours of most Papists were altered, and that they were no more Papists in Conscience, and of Softness, but Papists in Faction : Then were there new Laws made, for the Punishment of such as should submit themselves to such reconcilements, or renunciation of Obedience. And because it was a Treason carried in the Clouds, and in wondrous Secrecy, and came seldom to light, and that there was no presuspicion thereof so great, as the Recusancy to come to Divine Service, because it was set down by their Decrees, that to come to Church before Reconciliation was to live in Schism ; but to come to Church after Reconciliation, was absolutely Heretical and Damnable. Therefore there were added Laws containing punishment Pecuniary, viz. such as might not enforce Consciences, but infeeble and impoverish the Means of those about whom it resteth indifferent and ambiguous, whether they were reconciled or not : And when, notwithstanding all this provision, the Poison has dispersed so secretly, as that there was no Means to stay it, but by restraining the Merchants that brought it in : Then, lastly, there was added a Law, whereby such seditious Priests, of new Erektion, were exiled ; and those that were at that time within the Land, shipped over, and so commanded to keep hence upon pain of Treason. This hath been the proceeding, though intermingled, not only with sundry Examples of her Majesty's Grace towards such as in her Wisdom she knew to be Papists in Conscience, and not Faction and Singularity, but also with extraordinary mitigation towards the Offenders in the highest degree, committed by Law, if they would but protest, that if in Case this Realm should be invaded with a Foreign Army, by the Pope's Authority, for the Catholick Cause, as they term it, they would

would take part with her Majesty, and not adhere to her Enemies.

For the other Party, which have been offensive to the State, though in another Degree which named themselves Reformers, and we commonly call Puritans, this hath been the Proceeding towards them. A great while, when they inveighed against such abuses in the Church, as Pluralities, Non-residence, and the like; Their Zeal was not condemned, only their Violence was sometimes Censured. When they refused the use of some Ceremonies and Rites, as Superstitious, they were tolerated with much Connivency and Gentleness; yea, when they called in question the Superiority of Bishops, and pretended to a Democracy in the Church; yet, their Propositions were here considered, and by contrary Writings debated and discussed; yet all this while, it was perceived that their Course was dangerous, and very popular: As, because Papistry was odious, therefore it was ever in their Mouths, That they sought to purge the Church from the Reliques of Papistry; a Thing acceptable to the People, who love ever to run from one extreame to another.

Because multitudes of Rogues, and Poverty was an Eye-sore, and a Dislike to every Man; therefore they put into the Peoples head, That if Discipline were planted, there should be no Vagabonds nor Beggars, a Thing very plausible: And in like manner they promised the People, many of the impossible Wonders of their Discipline; besides, they opened to the People a way to Government, by their Consistory and Presbytery; a thing, though in Consequence no less prejudicial to the Liberties of private Men, than to the Sovereignty of Princes, yet in first shew very popular. Nevertheless this, except it were some few that entred into extreame

Cen-

Contempt, was born with, because they pretended in dutiful manner to make Propositions, and to leave it to the Providence of God, and the Authority of the Magistrate. But now of late Years, when there issued from them that affirmed, the consent of the Magistrate was not to be attended; when under pretence of a Confession, to avoid Slander and Imputations, they combined themselves by Classes and Subscriptions, when they descended into that vile and base means of defaming the Government of the Church by ridiculous Pasquils; when they began to make many Subjects in doubt to take Oaths, which is one of the fundamental Parts of Justice in this Land; and in all places, when they began both to vaunt of their strength, and number of their Partizans and Followers, and to use Comminations that their Cause would prevail, through Uproar and Violence; then it appeared to be no more Zeal, no more Conscience, but meer Faction and Division: And therefore, though the State were compelled to hold somewhat a harder hand to restrain them than before, yet was it with as great moderation, as the Peace of the State or Church could permit. And therefore, Sir, to conclude, consider uprightly of these Matters, and you shall see Her Majesty is no more a Temporizer in Religion: It is not the Success abroad, nor the Change of Servants here at home, can alter her; only as things themselves alter, She applied her Religious Wisdom to Methods correspondent unto them, still retaining the Two Rules before mentioned, in dealing tenderly with Consciences, and yet in discovering Faction from Conscience, and Softness from Singularity. Farewel.

Your loving Friend,

Fr. Walsingham.

The

The Learned Dr. *Burnet*, late the Right Reverend Bishop of *Sarum*, first published this Letter in the second Part of his History of the Reformation, *Pag.* 418. and had he joined it to his Preface of Persecution before *Lactantius* his Book of the Death of Persecutors, it would have vindicated the Proceedings against Dissenters in the Reign of King *Charles II.* from the Odium of Persecution, when the Laws were so justly and deservedly executed against them, for their insolent provocations.

This Sir *Francis Walsingham* was some time before a Friend and Favourer of the Puritanical Party, and therefore he is not in the least to be suspected of doing them wrong, in the Account which he hath given of their unruly, boisterous Carriage to the Government.

The Lord Keeper *Puckering* gave the like Account of their ungovernable Temper, and how dangerous they were to the Government, in his Speech to the House of Lords, by Queen *Elizabeth's* Command, which you have as follows.

Part of my Lord Keeper *Puckering's* Speech
in the Reign of Queen *Elizabeth*.

IN the Days of Queen *Elizabeth* the *Puritans*, as well as *Papists*, persecuted Her Majesty so vigorously, that they thereby open'd the Door, and prepared the way to the *Spanish* Invasion, and although they were very troublesome, and made a Noise with their great Numbers, which would arise by disobling them, which were implicate Threatnings, to awe her Majesty into a favourable Compliance with their insolent Demands, yet even in that critical time, when she was environ'd about with potent Enemies from abroad,

she was nothing terrified with the impetuous Clamours of these domestick Foes, nor would she stoop so much beneath the Honour and Dignity of the Government as to condescend, even in that juncture of time, to their unreasonable as well as ungodly Desires. And though they had also great Favourers of them at Court, as the Earl of *Leicester*, Sir *Francis Walsingham* and others, that were ready to plead in their Behalf, yet would not her Majesty be prevail'd upon in favour or out of fear of them, to do the true Religion and the Church so much wrong as to grant them any Indulgence. She did not like the *Hobbian* Politicks of the present Age, nor would she adventure upon the displeasing of God and the making him her Enemy, to gratifie them and gain their Friendship, by establishing so great a Sin as Schism or Toleration is, but having a good Cause and trusting in God for a Blessing on it, she was so far from giving them any Indulgence, out of fear of their great numbers, of which they boasted not a little, that she proceeded against them with greater Courage and Resolution, and immediately before the *Spanish* Invasion, she moved the Parliament against them, and gave order to the then Lord Keeper *Puckering* to warn the Parliament not to hearken to them: which accordingly he did in his Speech, in the House of Lords in the following Words.

“ — Especially you are commanded by her
 “ Majesty to take heed, that no ear be given, nor
 “ time afforded to the wearisome Sollicitations of
 “ those that are commonly called *Puritans*, where-
 “ withal the late Parliaments have been exceed-
 “ ingly importun'd, which sort of Men, while in
 “ the giddiness of their Spirits, they labour and
 “ strive to advance a new Eldership, they do no-
 “ thing else but disturb the good repose of the
 “ Church, and the Common-wealth, which is as
 “ well

“ well grounded for the Body of Religion it self,
 “ and as well guided for the Discipline as any
 “ Realm that professeth the Truth. — And as the
 “ present Case standeth it may be doubted, whe-
 “ ther they or the Jesuits do offer more Danger,
 “ or be more speedily to be repressed. For albeit
 “ the Jesuits do empoison the Hearts of her Maje-
 “ sty’s Subjects under a pretext of Conscience, yet
 “ they do it but closely and only in privy Corners,
 “ but these Men do both publish in their printed
 “ Books, and teach in all their Coventicles, sundry
 “ opinions, not only dangerous to the well settled
 “ State and Policy of the Realm, by putting a
 “ Pique between the Clergy and the Laity, but al-
 “ so much derogatory to her Sacred Majesty and
 “ her Crown, as well by the diminution of her an-
 “ cient and lawful revenues, and by denying her
 “ highness’s Prerogative and Supremacy, as by of-
 “ fering peril to her Majesty’s safety in her own
 “ Kingdom. In all which things (however in ma-
 “ ny other points, they pretend to be at War with
 “ the *popish* Jesuits, yet) by the Separation of them-
 “ selves from the unity of their fellow Subjects, and
 “ by abusing the sacred Authority and Majesty of
 “ their Prince, they do both join and concur with
 “ the Jesuits in opening the door and preparing
 “ the way to the *Spanish* invasion that is threatned
 “ against the Realm.

I shall only hint the Story of Father *Commis*, (which has
 lately appear’d even in our News-Papers) recorded by
 Archbishop *Usher* in his Annals, who being sent into *Eng-
 land* in the Reign of Queen *Elizabeth*, did so dexterously
 counterfeit the *Puritans*, that he drew vast Numbers after
 him ; by railing against the Pope, calling him the Whore
 of *Babylon*, the Scarlet whore, and such like ; saying that
 the Liturgy of the Church of *England* was but a Translati-
 on of the Mass Book, &c. And after he had done his ut-
 most Endeavours to divide us (for their Rule is *divide &
 impera*) he return’d to *Rome*, and throwing himself at the
 Pope’s Feet, begged Pardon for violating his holy Functi-

on by receding from the Rules of his Order, and abusing his Holiness; the good Father not only took him up, but gave him 2000 Ducats and 2000 Pardons for his good Service, and added to his Name the Title of *Faithful*. Whereas a dull Lubber that came along with him preach'd up Popery only, and so did more Mischief than good, and was rewarded accordingly.

I shall conclude all with a Passage out of the Reverend Dr. South's Sermons, Vol. II. p. 218, 219 as follows.

From whence we see the reason of some Mens giving such Honourable Names and Appellations to the worst of Men and Actions, and base reproachful Titles to the best: Such as are calling *Faction*, and a spitting in their Prince's Face, *Petitioning*; Fanaticism, and Schism, *True protestantism*; Sacrilege and Rapine, *Thorough Reformation*, and the like. As, on the contrary, branding conformity to the Rules and Rites of the best Church in the World, with the false and odious Name of *Formality*; and traducing all Religious, Conscientious Observers of them, as *Mungrel Protestants*, and *Papists in Masquerade*. and indeed many are, and have been, called *Papists* of late Years, whom those very Persons, who call them so know to be far from being so: But what then do they mean, by fixing such false Characters upon Men; even against their own Consciences? Why, they mean and design this: They would set such a Mark upon those, whom they hate, as may cause their Throats to be cut, and their Estates to be seized upon, when the Rabble shall be let loose upon the Government once again, which such beggarly, malicious Fellows impatiently hope, and long for.

Though, I doubt not, (how much soever Knaves may abuse fools with Words for a Time,) but there will come a Day, in which the most active *Papists* will be found under the *Paritan Mask*; in which it will appear, that the Conventicle has been the Jesuites safest Kennel, and the *Papists* themselves, as well as the Fanaticks, have been Managers of all those monstrous Out-crys against Popery, to the Ruine of those Protestants whom they most hate, and who alone they fear. It being no unheard-of Trick for a Thief, when he is closely pursued, to cry out, *Stop the Thief*, and thereby diverting the suspicion from himself, to get clear away.

I will add no more but my hearty Prayers to God, that he would be pleas'd of his infinite Goodness to prevent the like evil Practices for the Time to come, tho' we have but too great Reason to fear they are still carrying on their old Designs; what else means a Charge (not yet answered that I know of) in the Reverend Dr. Snape's 2d Letter, That a *Suit* is even now entertain'd in one of our Right Reverend's Houses?

F I N I S.

